THE HUMBLE

PETITION

OF THE VVRETCHED,

And moſt contemptible, the poore Commons of *England*,

To the bleſſed ELIZABETH of famous memory.

Alſo a moſt gratious Anſwer, with a Divine Admonition and Prophetical Conclusion.

LONDON,
Ptinted for *E. P.* and *E. B.* *July* 23. 1642.

MVSEVM
BRITAN
NICVM

TO THE BLESSED S^t. *ELIZABETH* OF FAMOUS MEMORY;

The humble Petitions of the wretched and moſt contemtible, the poore Commonors of England.

IF Saints in Heaven can eather ſee or heare
Or helpe poore mortals, O then lend an eare;
Looke downe bleſt Saint, O heare, O heare us now,
Whoſe humble hearts, low as our knees doe bow:
Looke on our ſufferings, thinke but on our wrongs,
That hardly can be told with mortall tongues;
Oh be not now leſſe gratious then of old,
When each diſtreſſed vaſſell might be bold
Into thine open hand to put his griefe,
And timely thence receive a faire reliefe,
Be not leſſe good, leſſe gratious then before,
In heaven the ſupplications of the poore
Are heard as ſoone as ſuites of greateſt Kings:
If our Petitions then bleſt Saint vvant wings
To mount them to the Judge of Judges Throne,
O helpe then bleſſed Soveraigne with thine owne,
Carry our juſt complaints, ſince juſt they are,
And make a tender of them at the Barre,
Where no corruption, no friend, no fraud, no bribe,
No griping Lawyer, no avaricious Scribe,
No favorite, no parraſite, no minnion
Can either lead or alter the opinion:

Of that great Chancellor there, O lay them downe
And merit praiſe on earth, in heaven renowne,
So intricate is this, our wretched ſtory,
Where to begin deſerver of all glory.
Heaven knowes, We doe not know, nay which is worſt;
Thy once bleſt Subjects beene ſo often curſt
For offering up petitions of this kinde,
That we even tremble till we call to minde
Thy wonted goodneſſe, that O that doth cheare us,
That onely gives us hope, that thou wilt heare us,
When heaven was pleas'd great Queen to take thee hence,
And make us wretched for our great offence.
This ſinfull land, O then began our feares,
And had we then this Kingdome drown'd in teares,
And in thoſe floods conveyed our ſoules to heaven,
To waite on thine, we had not then beene driven,
To call and cry thee from thy fellow Saints,
To heare and pitty theſe our juſt complaints,
O pardon, but ſuch is our groſſe commiſſion,
And daine to further this our poore Petition,
And we will make the name of bleſt *Eliza*,
Equall the *Aves* of the great *Maria*:
No ſnuffling Raſeall through his hornepipe noſe,
Shall tell thy ſtory in his ill tun'd proſe;
Nor ſhew thy Statue to each penny groome,
The monument weele raiſe, ſhall make proud Rome
On pilgrimage to come, and at thy ſhrine
Offer thier gifts, as to a thing divine,
And on an alter, fram'd of richeſt ſtones,
Weele daily tender teares, and ſighes, and groanes
Eternally ſhall ſleepe, and long tongu'd fame
Forget to ſpeake, dare we forget her name?
Reade bleſſed ſoule, O read it and beleeve us,
And give it to his hands that can relieve us.

Finis Petitionis ad Reginam.

TO

To the high and mightieſt, moſt Juſt, and yet moſt mercifull, the great *Chancellor of Heaven, and chiefeſt Judge of all the Earth.*

IF bleeding hearts, detected ſoules want grace,
Thou all-diſpoſer, turne not backe thy face
From thy ſuppliants, thrice ſeaven ſonnes have worne
Their ſummer ſuits, ſince we began to mourne;
Egypts ten plagues we have indur'd twice told,
Since bleſt *Eliza* was with Saints inroul'd;
Thy meſſengers of wrath their vyalls power
Each day upon our heads, may every hower
Plagues beget plagues, and fearefull vengeance growes
As if there were no end ſet to our woes:
Have our great ſinnes raiſed up ſuch a cloud,
'Twixt us and heaven, as cryes, though ne're ſo loud,
Can get no entrance to thy mercy ſeat;
Are our iniquities good God ſo great,
So infinite, as neither greatneſſe, nor teares
Can get a paſſage, remember but the yeares
Of our afflictions, then forget we crave,
Our ſinnes, and bury them in deepeſt grave
Of darke oblivion, hide them in the ſide
Of our Redeemer, O let them be tide
In chaines that they may never riſe againe,
Let us no longer ſue, and begge in vaine,
Let this our ſupplication, this our plaint,
Tendred by our bleſt Soveraigne now thy Saint
At laſt finde grace; waſt not enough we pray
That at the firſt thou took'ſt that Queene away,
VVas not that done, that lambe of innocence
Sufficient ſacrifice for our offence.

O no, our ſinnes outlive her, and our crimes
Did threaten to outlive the laſt of times,
Thou didſt remove her that he might not ſee
The ſad beginning of our miſery:
Then like the ſhowers of haileſtones fell the darts
Of angry death, how many thouſand hearts
Were wounded in one yeare, how many bled
And wiſht to die, ſince that they lov'd was dead,
Mothers left childleſſe, children quite bereft
Of carefull parents, nay there was not left
A paire of friends to comfort one another,
Who wanted not a Siſter, who a Brother?
VVhere was the husband, where the wife could ſay
VVe ſhall not be devorc't this night, this day,
Death ſo his power and large commiſſion ſhew'd,
That men on earth like corne on ground lay ſtrew'd
The ſad remembrance of this ſtill remaines
Next thy ſtretch't hand of vengeance bound in chaines,
The fruitfull fields, both birds, beaſts, plants, fruits, trees,
Did famiſh, faint, droope, die, wither and freeze,
So nothing iſſued from the barren earth,
But that leane monſter, pale and thinfac't death;
Next inundations roſe, ſuch as before,
Since *Noahs* flood, never topt our brittiſh ſhore,
VVhere men and beaſts alike engrav'd their bones
Under moyſt waves, in ſtead of marble ſtones,
How often hath the Sunne withdrawne his light
And turn'd our day into the ſhape of night.
Had *Egypt* greater darkeneſſe then had we,
VVhen cleareſt eyes at midnight could not ſee
Vnwholeſome nights, ſtrange fogs, rumors of warres,
Evill portending Comets, Blazing Starres,
Prodigious births, and moſt unnaturall ſeaſons,
Spurning Philoſophers beyond their reaſons,
Frighting the poore, the rich likewiſe exhorting
From their ſoft beds whereon they lay a ſnorting:
Heaven ſeem'd in combuſtion, the skie in armes
The Spheares beate Drums, the Orbes did ſound Alarmes.

The

The ayre did often bloody colours ſpread,
And all to Rouze us from the blowne up bed,
Of baſe ſecuritie, yet nought could fright us, (us.
Till heaven had rob'd us of what did moſt delight
Henry our Joy, *Henry* whoſe every limbe,
Threatned to conquer death, and not death him,
In whom great Britaine ſet up her laſt reſt,
Henry our pride, ever *Henry* the bleſt,
Reſolving, looſing him, to play no more,
But live for ever wretched, ever poore,
VVho had not in that one an ample ſhare,
VVhat Subject had not rather loſt his heire,
VVhat tender mother did not wiſh that Dart
Had glaunc't from him, and pearſt his darlings heart:
All that were vertuous, all that lived good
Turned their eyes rivers into Seas of blood.
The *Egyptian* waters, bitter were, but know,
This toucht the heart that did not ſo:
O pardon heaven, all plagues that went before
Have left themſelves in this, and never more
To be remembred, this, O this alone,
Might well have made us weepe our ſelves to ſtone.
The ſpawne of *Pharaoh*, could their bloods be priz'd
All the firſt borne that ſo were ſacrifiz'd,
All that baſe Fry, compared to our *Henry*
Deſerve no mentioning, no thought, no memory:
Luſtfull *Sodome*, ſuch hath thy mercy been,
Although ſhe did abound in crying ſinne
Could not take fire untill they were remov'd,
That thou in mercy, like in goodneſſe lov'd,
And thy annointed ſhe may ſave this Citie
Before it was deſtroyed, ſuch was thy pittie,
Such was thy goodneſſe: Ah is there yet full tenne,
Is there yet good God a number yet of men,
VVhoſe innocence may ſlake thy kindled ire,
And ſave this *Sodom Britain* from the fire
Of thy juſt anger, is there yet a ſoule
VVhoſe vertue hath but power to controule

Thy

Thy heav'd up hand of Juſtice if there be,
For his or their ſake, route thy clemency,
Awake thy mercy, let thy Juſtice ſlumber,
And ſave the greater by the leſſer number;
For his or her ſake, we doe humbly pray
Reſpite of time, give us a longer day.
And then enabled by thy grace and favour,
VVeele purchaſe pardon by our good behaviour:
Plague, famine, darkeneſſe, inundations
VVe have indured, feare of innovations
VVith expectation of the worſt can follow,
Daily torment us that we hourely ſwallow
Our very ſpittle, even with feare and horrour;
We might ſleepe in feare, awake in terrour,
Nor are we all this while from vermin free,
Ther's Catterpillars hangs on every tree,
Louſie projectors, monopoly-mongers,
A crew of upſtart Raſcalls, whoſe ſharpe hangers
Can ne're be ſatisfied, a ſort of ſlaves,
More greedy farre, then either whores or graves,
A crew of upſtart paraſites, that riſe,
And doe more miſchiefe then the *Egyptian* flies:
Cankers in gardens, and in our houſes ſwarme,
One drinkes a Mannor, another eates a Farme,
This with a Lordſhip warmes his luſting whore,
This by the fall of Juſtice doth procure
A Tenement or two, which being got
By violence, he drownes it in a pot,
They enter Cities, Corporations,
Worke not, but live by occupations,
They have no trade, and yet no trade is free
From paying them a tax, a fine, a fee.
Egypt did Graſhoppers bring forth, and yeeld,
That eate the fruite and corne of every field,
And we have Skip-Jacke Courtiers I dare ſay,
That devoure farre more in one poore day,
Then they in *Pharaohs* age could e're have done,
They bounded were, praid but from Sun to Sun:

But

But theſe for three apprentiſhips, have eate
The fruite of all our labours, all our meate;
Have we no Frogs? Oh yes in every ditch,
Devouring the poore, impoveriſhing the rich,
Buſie Intelligencers, baſe informers,
Like Toades and Frogs, lie croaking in all corners,
Promooting Raſcalls, whoſe venomous tongues
Have done thy ſuppliants infinite wrongs:
Where they deſire to enter, ther's no fence,
No ancient Title, no inheritance
Can ſerve for plea, they wreſt the Law,
Keepe Majeſtrates and Officers in awe.
They plucke the ballance from faire Juſtice firſt,
And make her miniſters doe what they liſt:
There is no equitie, no law, no right,
All cauſes goe by favour, or by might.
Oh God of mercy, what more can be ſaid,
Juſtice is bought and ſold, becomme a trade,
Honor's conferr'd on baſe unworthy groomes,
And Clownes for coyne may pearch in higheſt roomes.
Job he had many ſcalds, but none ſo bad
As we theſe one and twentie yeares have had.
Egypt had Botches, Murrians, ſores that ſmarted,
But yet they laſted not but ſoone departed.
Halfe fortie yeares in this vaſte Wilderneſſe
We now have travelled, and yet ther's no redreſſe.
Bowman and *Fowler*, *Ringwood* and his mate
Compar'd to us, are in a better ſtate.
They can be heard, tis they can be revvarded,
When we are ſlighted, curſt and unregarded;
Is there a people, (heaven) fallen a degree
Below the condition of a dog but vve?
Was there a nation in this univerſe
More daring, once, more ſtout, more bold more fierce,
And is there now upon the vvorlds broad face
Any that can be reckoned halfe ſo baſe?
Is there a people ſo ſcorn'd, ſo much diſpis'd,
So laught at, trod on, and ſo vaſſalis'd?

Where is our antient Nobilitie become?
Alas they are ſuppreſt, and in their rome
Like proud uſurping Lucifers, there ſits
A ſort of upſtart, fawning paraſites;
Where is the gentry? all oppreſt, diſgrac't,
And Errant Knights, above them now are plac't,
Fidlers and fooles, with dancers and with rimers
Are now in England here the greateſt climbers;
VVe had a Parliament, a cure for ſores,
A *Magna Charta*, all's caſt out of dores;
The bold and hardy Britaines conquered are
VVithout a Drum, a Sword, or ſound of warre:
If without cauſe, juſt heaven we doe complaine,
Then ſend our ſupplications backe againe;
Much more we could ſay, much more we could ſpeake,
But with the thought of this, our hearts even breake.
As humbly then, as we began we crave
A gratious Anſwer: O be pleas'd to ſave
The remnant of thy flocke, and turne thy face,
And let us once more taſte thy ſaving grace;
Forſake us not for ever Lord, but give
New life to thoſe, that now deſire to live.

Deo finis petitionis.

A moſt gracious anſwer, procured by the bleſſed Saint *Elizabeth*, with a divine *admonition and Prophetical concluſion.*

YOur bold Petitions mortalls I have ſeene,
And find them full of paſſions, full of ſpleene,
Prayers that enter heaven, and gaine a hearing
Are wing'd with charitie, here's no appearing
With ſupplications ſtuft with Rue or Gall,
I doe confeſſe poore ſoules, the truth of all,
And wiſh a period to your miſeries,
But firſt your infinite iniquities
Muſt have an end; alas you muſt begin
To love faire vertue, as you have done ſinne,
You muſt redeeme the time that's loſt, and know,
As heaven hath ever beene to vengeance ſlow,
So by degrees is grace and mercy wonne:
Eyes that are foule by gazing on the Sunne
Increaſe their paine, if you will mercy gaine
From unjuſt actions, you muſt firſt refraine,
How dares an unjuſt ſervant once require
Of his juſt maſter, either grace, or hire.
You muſt off with the ſhooes wherewith you trod
The wayes of ſinne, ere you diſcourſe with God;
Give me but ground for commendations,
Encourage me, and then your ſupplications
I ſhall deliver, I left you rich 'tis true,
But proud withall, you feare none, all feare you,
You were ſo farre from feare, that you denyed
To pay him feare that gave you cauſe of pride,
You muſt be humble, he ever puniſht yet
All kind of rankeneſſe with an oppoſit:

He that vvill ſurfet 'ere he gaine his health,
Muſt ſtrangely faſt; had you ſtill ſat in vvealth,
You never vvould have bovved your ſtubborne knee
Either to God, to Saint in Heaven, nor me.
I vvill not grieve your troubled ſoule too much
Yet gently your ingratitude Ile tutch,
And that the better you may knovv your errours
I'le bring into your memory all favours
By you received, ungratefully forgotten
Long time before the fleſh I vvore vvas rotten:
It is no oſtentation to relate
Courteſies done to ſuch as are ungrate,
I found you like a hunted ſcattered flocke,
Your very ſoules beating againſt the rocke
Of ignorance and ſuperſtition,
Juſt in the high way of the ſoules perdition
I playd the ſhepheard, and the Pilat too,
And yet no Lambe, no Fleece more then my due
Was e're exacted from the common ſtore,
Where all alike vvere rich, alike vvere poore,
For thine and mine: and mine and thine are things
Not for to be, twixt Subjects and their Kings:
Princes like the Sunne ſhould from the floods exhale
The wealth they raiſe therein, and let it fall
In every place, as they have cauſe a ſhare,
And not conſume it, like the vvanton heire,
The'r full Exchequers muſt like Conduits be,
Open to all, to rich and poore, like free.
And ſubjects ſhould like fields be full of Springs,
And naturally ſhould fall towards their Kings,
The common-wealth ſhould alwayes be in motion,
Seas fall to brookes, and brookes ſhould to the Ocean,
Such royall and ſuch loyall communitie
Keepe Kings and ſubjects ſtill in unitie.
I cannot ſay I grieve, this place is free
From paſſion, as from all iniquitie;
But yet I muſe ſince Scotland's to it joyn'd,
Englands Exchequer ſhould be no better coyn'd,

Sure

Sure ther's falſe play. I feare the younger brother
Is growne too vviſe, too craftie for the other;
It is an ill made marriage vvhere the bride
Spends all, before the husband can provide,
I did maintaine, farre be vaine glory hence,
A well Rig'd Navie, for your owne defence,
A royall Fleet, that like a Brazen vvall
Circled the Land, the Armies vvere not ſmall,
The Garriſons and Forts I did uphold,
Kept you like ſheepe in peace vvithin your fold.
What vvell deſerving Souldier vvent away
VVithout reward, much leſſe vvithout his pay:
To neighbour States in amitie vve lent
Mony and men, vvhat ſervant ever vvent
VVithout his hier, what penſion vvas denyed
From the firſt hower, untill the hower I dyed:
In briefe I ſeldome borrowed, oft did lend,
Yet left enough to give, enough to ſpend;
How comes it then, that neither Fleete nor Fort,
Mony nor Garriſon, nor Houſe nor Court,
VVages nor debts, nothing repaid or paid,
Nought purchaſt, nought lent, nought built, wrought, playd,
And yet ther's nought remaines, nought to be found,
All is not perfect ſure, all is not ſound.
I no leſſe muſe to ſee the vvoods cut downe
The ancient vvoods, revenues of the Crovvne
Diſpos'd of ſo to favorite or friend,
That ſhould hereditarily deſcend
From King to King, as doth the dyadem,
The Lands of the Crovvne, are the Crovvnes chiefeſt Jem;
Cuſtomes, ſubſidies, fines and accidents,
Nought is ſubſtantiall but the annuall Rents;
There are deſervers ſure that ſervice doe,
That vvould not be made knovvne to heaven nor you,
Princes are gods on earth, and ſubjects eyes
Upon their actions ſhould not ſtand as ſpies,
It is a dangerous and ungodly thing
To pry into the Chamber of a King.

The arke of State is ſanctified, and muſt
Be onely toucht by them, are put in truſt,
But you expect an anſwer to your petition?
Then know poore ſoules, 'tis given me in commiſſion
From heavens great King, to tell you all that's paſt
To what's to come, is but a ſparke, a blaſt,
Your ſorrowes yet alas, like womens throwes
Doe come and goe, but there will follow blowes,
Ere England will be delivered, it will make
Your very entralls bleed, your ſoules to quake,
The time ſhall come when braveſt mindes ſhall mourne
And children wiſh they never had beene borne.
The Sword ſhall eate, what plagues have over-ſlipt
And fier conſume what famine hath not nipt;
The Goſpel ſound ſhall looſe his glorious light,
And ignorance as blacke as darkeſt night,
Shall ſpread her ſable wings about our Ile,
And *Babylons* great Whore once more defile
Albions white cliffe, the *Iſraelites* ſhall double
The bricke they made, yet be allow'd no ſtubble.
The *Egyptian* with an *Hebrew* ſhall contend,
And the *Hebrew* want a *Moſes* to his friend.
There is an execrable ſinne lies hid,
Such a thing as modeſty doth forbid.
My Sex to mine, till that he brought to light,
And *Acan* puniſht, looke to be put to flight.
Before the men of *Ahi* you ſhall not ſtand,
Nor ſhall ought proſper that you take in hand;
The *Levite* from his wife ſhall be devorc't,
And every poore mans virgin ſhall be forc't:
Vriah ſhall be murthered for his wife,
And *Naball* ſleepe in danger of his life.
You luſted for a King, heavens King relieve you
And grant you pardon, as I here forgive you.
You tooke a ſurfet of my happy raigne,
And paid my well deſerving with diſdaine;
But Oh you caſt not me away, 'twas not I
You ſlighted, 'twas the Lord of hoſts moſt high,

And

And therefore you ſhall call and cry in vaine,
Bootleſſe you ſhall lament, bootleſſe complaine;
From forth the North the Plague is come at laſt,
The Lyon is rowz'd from's Den, that ſhall lay waſt
Your townes and cities, who ſtands up alas
To ſtop the gap, where ſuch his wrath ſhall paſſe,
Englands diſeaſe is deſperate, and 'tis decreed
That e're ſhee can recover, ſhe muſt bleed,
Harke, harke, heavens trumpet ſummons me away,
Now my commiſſion's ended, I muſt not ſtay:
Farewell poore ſoules, goe pray, repent and faſt,
The deafe and unjuſt Judge is won at laſt
By importunitie, much more is he
That is inclin'd and prone to clemency.
I ſhall attend your prayers every hower,
And to the utmoſt will extend my power
With him, that one, that can and may relieve you,
Ther's hope of pardon if he doe reprieve you.
Greeve for what's paſt with reſolution
To mend your lives, deferre not th' execution;
Then to the hornes of th' Altar timely flie,
Timely repent leaſt you untimely die;
How wretched is the ſtate you all are in,
That ſleepe ſecure in unrepented ſinne,
When not the greateſt King on earth can ſay
That we ſhall live uutill the breake of day,
No Saints in heaven, or bleſſed Angells know
Whether the laſt and dreadfull trumpe ſhall blow
To judgement of the living and the dead,
Before theſe words I ſpeake be uttered;
Awake, O watch, O weepe, repent and pray,
And have in minde the laſt and dreadfull day.

FINIS.

FINI

TO

THE KINGS

Most Excellent

MAJESTY:

K. England: Lords & Comm

THE HUMBLE DESIRES OF

The High Court of PARLIAMENT.

Declaring the Grounds and chief Motives that induce them to proceed in this Course of Raising a Guard to defend themselves against all such as should oppose them, With the Grounds of their Fears, collected into severall Heads.

Also Horrible News from *Manchester*, Declaring a great Skirmish betwixt the Lord *Strauges* Forces, and the Followers of the *Deputy Lieutenants*, *July* 19.

Whereunto is annexed the *Parliaments Protestation* to the Kings most Excellent Majesty.

Ordered that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing. Cler. Parl. D. Com.

July 23. LONDON, Printed for *A. Coe.*

TO

THE KINGS

Most Excellent

MAJESTY.

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TO

THE KINGS

Moſt Excellent

MAJESTIE.

THE HUMBLE DESIRES

Of the high Court of Parliament.

THe *Lords* and *Commons* aſſembled in *Parliament*, finding the Griefes and Preſſures that lay upon the Subject to be of that inſupportable waſt, that they paſt the bounds of Law or Religion.

Like-

Likewiſe, ſeeing the great power that the Malignant Party had obtained, by reaſon that all their Actual Attempts were covened under a ſpecious pretence of ſtanding for the Kings *Prerogative*, thought it moſt neceſſary to draw the generall Grievances into a particular Scroule; which being effected, they preſented it to the Kings moſt Excellent Majeſty: the full effect was as followeth in theſe particulars.

I.

THat thoſe great in Authority about you, have endeavoured potently to alter Religion, for divers yeares together.

Namely, the Queens Agent at Rome, and the Popes *Nuntio* here, are not only evidences of this Deſign, but have been great Actors in it.

II.

The Liſting of ſo many Officers Soul-

Souldiers, and others, putting them into pay, and under Command of Colonels.

III.

The plotting and designing of a perpetuall Guard about His Majesties Royall Person.

IV.

The labouring to infuse into His Majesties Subjects an Evill opinion of the *Parliament*, through the whole Kingdome.

These are some of the Grounds of our Fears and Jealousies, which made us so earnestly to implore your Royall Authority and Protection, for our Defence and Security in all the wayes of Humility and Submission; humbly desiring your Majesty to consider in what state you are, how easie and fair a way you have to Happinesse, Honour, Greatnesse, Plenty and Security, if you will joyn with the *Parliament* and your faithfull Subjects in defence of the true and publique good of the Kingdom.

This is all we expect from you, and for this wee shall return to you our Lives, Fortunes, and utmost indeavours to support your Majesty, your just Soveraignty and power over us.

The way to perfect this intended good, is set down in these insuing principles.

I.

That your Majesty will be graciously pleased to put from you those wicked and mischievous Counsellors, which have caused all these dangers and distractions.

II.

To continue your own and the Princes Residence neere London, *and the Parliament, which wee hope will be a happy beginning of contentment, and confidence betwixt your Majesty and People, and be followed with many succeeding Blessings of Honour and greatnesse to your Majesty, and of security and prosperity to them.*

These

These are the humble Desires of the High Court of *Parliament*, to the Kings most excellent Majesty, on the performance of which, solely depends the peace and blessed welfare both of the King and Kingdom, the Honour and Authority of the Crown and Dignity, the blest injoyment of the Gospell, and Christian Profession, the Liberty and propriety of the Subject; indeed all that can either be wisht or hoped for, to make up an absolute Union, or blessed peace:

Therfore let all those that Desire to have a portion in so great a Blessing, offer a Sacrifice to the Almighty, that by Prayers our Fears may be put to flight, and that a godly Peace may be happily concluded, to the Glory of God, and the good of the whole Kingdom.

Ordered that this be printed and published.

John Brown Cler. Parl.

Hen. Elsing Cler. Parl. D. C.

UPon the 19. of this present month, the Lord *Strange* came to *Manchester*, giving Command that all men from the age of 18. to 50. should meet in such Arms as they could furnish themselves withall, which was accordingly effected, and there met him at the least 3000. of the Inhabitants of *Manchester*, and the Neighbouring Villages. On the same day the Deputy Lieutenants appointed by the *Parliament* came to put the Ordinance of the *Militia* in execution; betwixt home grew a desperate Combat, the followers of the Lord *Strange* shooting at the said Deputy Lieutenants, and wounded divers of their followers; insomuch, that many of the Gentry of the Town were compelled to leave the Town for their own security.

FINIS.

NEWS 3

FROM MANCHESTER

Being

A perfect Relation of the paſſages, which hapned there, between the Lord *Strange*, and the Commiſſioners for the

MILITIA.

Together with the occaſion, and other circumſtances of their skirmiſhing, and the number, and ſtate of thoſe which were ſlain and wounded,

As alſo how the Magazine for that County is diſpoſed of.

Sent in a Letter from M. *Fo. Ronſgore*, an eye-witneſſe, and an Inhabitant of the ſaid Town of *Mancheſter*.

July 23. Printed for *T. N.* 1642.

Sir,

MY humble reſpects unto you, I have not any thing to write unto you about, ſave onely to acquaint you with ſome ſad paſſages that hapned yeſternight, here at *Mancheſter*.

My Lord *Strange* yeſterday, ſix miles from *Mancheſter*, *viz.* at *Bury*, by virtue of the Commiſſion of Array, ſummoned all perſons of able body, betwixt ſixteen and ſixty yeers of age, to meet

him there with such Arms as they had, which was performed accordingly, whereof 2000 went forth of *Manchester* and the neighbouring villages.

After in the evening, about four of the clock, the Townsmen of *Manchester* hearing my Lord was coming to lodge all night at Sir *Alexander Radcliffs* house, went to meet him on the way, and invited him to take a banquet at *Manchester*, which his Lordship courtuously accepted of; and about five of the Clock came into *Manchester*, attended with about 120 horse well accoutered.

My Lord and the Townsmen were all agreed about the Maga-

zine,

zine, his Lordſhip promiſing the Town to joyn with them in any reaſonable thing they would propoſe; and withall, that he would ſtay with them till Monday morning: But in the mean while Captain *Holcroft*, Sir *Thomas Stanley*, and your Coſin *Birch*, who were appointed Commiſsioners for the Militia, began to ſtrike up their Drum, to put the Miſitia in execution, in another part of the Town; which when my Lord *Strange*, and my Lord *Mollineux* heard, they came and met them, and ſome blows paſſed on both ſides, but two men of your Coſin *Birch* his Company are ſhot, one of which, dyed this morning and

nine more are mortally wounded. There are on my Lord *Strange* his ſide, ſome eleven or twelve men wounded mortally; your Coſin *Birch* was ſhot at twice, yet eſcaped with ſome few blows, by means of a Coach that ſtood in the Street.

The Townſmen are all gone to my Lord, and to Sir *Alexander Radcliffs* houſe, this morning to diſavow the quarrell, and to intreat his Lordſhip to joyn with them, to expell Captain *Holcroft* and the reſt of the Town; That upon ſome private grudges, would have occaſioned a generall quarrell betwixt his Lordſhip and the Town? What the iſſue will

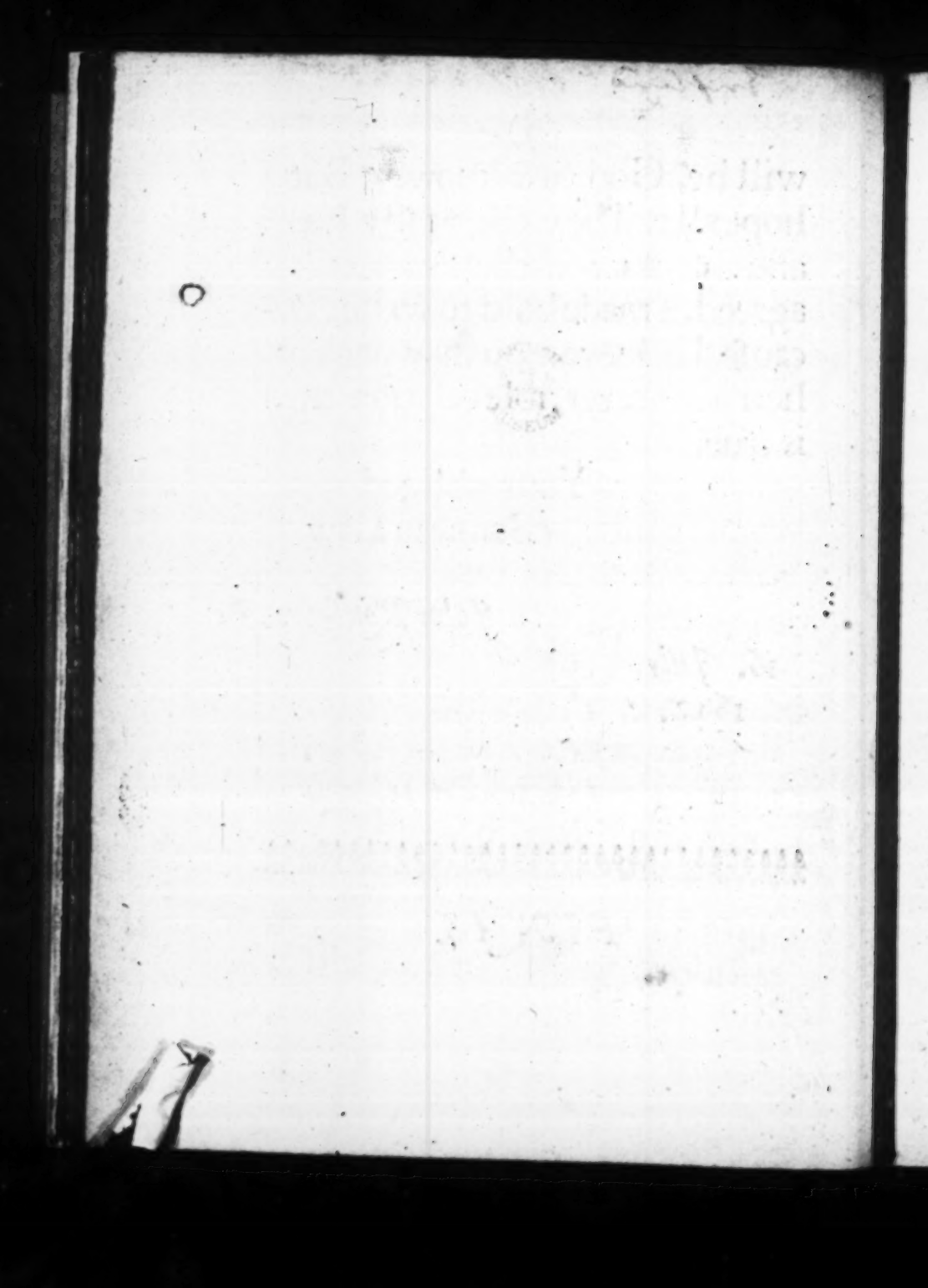
will be, God beſt knows; But I hope all wil be well, for my Lord and the chief of the Town are all agreed. I made bold to write, becauſe I beleeve you may perhaps hear a more terrible relation then is true.

Your obliged
Sonne in Law

John Ronſgore.

16. *July.*
1642.

FINIS.



England: Parliament. 4

PROPOSITIONS FOR PEACE.

Presented to the Kings most Excellent MAJESTIE,

At *Beverley* in *Yorkshire*.

By the Right Honourable the Earle of *Holland* of the LORDS House.

Sir *Phillip Stapleton*, And

Sir *John Holland*,

of the COMMONS House.

Whereunto is annexed His Majesties gracious Answer to the said Propositions.

Ordered that this be Printed and Published.

John Browne, Cler. Parliament.

July 23. LONDON, Printed by *T. Fawcet*, 1642.

PROPOSITIONS FOR PEACE.

Propositions of Peace.

PROPOUNDED

To the Kings most Excellent MAJESTIE,

by the High Court of PARLIAMENT.

HIS LORDS and Commons assembled in this present Parliament, finding that a civill Warre was already begunne in the Kingdom, to the great terror of all his Majesties loving Subjects, the continuance of which must consequently prove the ruine and

destruction of the whole Kingdome, the extirpation of Religion, and the losse of all that we can call good.

All which the Honourable Court of Parliament taking into consideration, and being desirous to leave no way unattempted nor no meanes unassayed that might produce a peaceable effect, or conduce to a happy Pacification, they in their Wisedomes thought it necessary, first to declare the causes of this dissention, and likewise to propound severall particulars, touching the removall of the causers and causes of these dissentions, to the end that the effects may cease.

To which end the Earle of *Holland*, Sir *Philip Stapleton* and Sir *John Holland* were appointed by the Parliament to present a Petition for pacification to his Majesty from both Houses, in which was included these ensuing Propositions.

1. That His Majesty would be pleased to forbeare and remove all preparati-

ons

ons and Actions of Warre, particularly the Forces from about *Hull*, from *Newcaſtle*, *Tinmouth*, *Lincolne*, *Lincoln-ſhire*, and all other places.

2. That His Majeſty would be pleaſed to recall the Commiſſions of Array, which are illegall.

3. That he would be pleaſed to diſmiſſe his Troopes and extraordinary Guards rayſed by him.

4. That He would be pleaſed to come neerer his Parliament, and hearken to their faithfull advice.

5. That his Maieſty would be pleaſ'd to leave Delinquents to the courſe of Juſtice.

Theſe are the chiefe Heads of the things propour ded to his Majeſty by the high Court of Parliament, wherein is contained the ſumme of their deſires, on his Majeſties part.

Now followes the chiefe particulars which they have promiſed to his Majeſty

in case his Majesty should bee pleased to condiscend to the things propounded.

1. That they shall be ready to lay downe all those preparations which they have beene forced to make for their defence, and for the protection of *Hull*.

2. That they would leave the Towne of *Hull* in the estate it was, before Sir *John Hotham* drew any Forces into it.

3. That they would deliver up his Majesties Magazine into the Tower of *London*.

These things being of such great consequence, was many times debated on in the House of Commons, and afterwards sent up to the Lords for their assent.

Which being agreed upon, it was delivered to the said Earle of *Holland*, and the two Members of the House of Commons, who having fitted them for their Jour-

Iourney, with their utmoſt ſpeed poſted to *Beverley* in *Yorkeſhire*, where his Majeſty now reſides with his Army which he lately raiſed in the Northerne parts, with intent to beſiege *Hull*, and to take Inſtice againſt Sir *John Hotham*, a Member of the Honourable Aſſembly of Parliament, and by their appointment Governour of the ſaid Towne, by whoſe providentiall foreſight the plots and inventions of that Miligmant party was happily made fruſtrate, for had he not let in the Tydes, and drowned the Country three Miles round, he could not have kept his Majeſty out ſo long, for which cauſe his Majeſty kept his Court at *Beverley*, where the Earle of *Holland* being arrived, information was given to his Majeſty thereof, who gave commind the Earle ſhould come before him, which being effected, his Majeſty having received the Petition, tooke order for his ſafe Protection, withall giving him a moſt Royall welcome,

All

Alſo His Majeſty having peruſed the aforeſaid particulers, was graciouſly pleaſed to returne this Anſwer.

That Hee would grant what in honour he could yeeld to the ſequell being an expecta ion of Peace.

Ordered by the Lords and Commons aſsembled in Parliament that this be Printed and Publiſhed.

John Browne, Cler. Parl.

FINIS.

Strange Newes from *Yorke, Hull, Beverley, and Manchester.*

OR

A continuation of the proceedings passages, and matters of consequence that hath passed this last weeke in his Maiesties Army before *Hull*, with some occurrences from *York* during the Kings absence

As also of my Lord *Stranges* comming in a warlike manner against the Town of *Manchester* and slew three of the Inhabitants thereof.

Being all that passed here from the 16 of July to the 23.

Sent in a Letter from a worthy Knight, now resident in *Yorke*, to a Gentleman in Kings Street in *Westminster*, *July* 25. 1642.

ALSO

The humble petition of Sir *Francis Worsley* Knight and Baronet, to the Kings most Excellent Majestie.

With his Maiesties Answer thereunto.

LONDON, Printed for *John Thomas*. 1642.

STRANG NEVVES

from *Yorke, Hull, Beverley,* and *Manchester.*

July 23. 1642.

Worthy Sir.

MY Service first presented unto you, I have thought it not unnecessary in these distracted times, to acquaint you with some passages about Hull, where his Majesties Army lyes strongly entrenched; As also of divers other Occurrences that hath passed of late in these Northren parts, whereof I shall impart unto you the truth in every particular this last weeke.

On Saturday the 16. of *July*, my Lord of *Holland* presented a Petition from both Houses of Parliament to his Majesty at *Beverley*, touching a *Pacification*, betwixt his Majesty and both Houses of Parliament? His Lordshipp kneeling, offered to kisse his hand, which his Majesty refused, saying, how durst he looke him in the face; with divers other passages, and at last Commanded him to depart out of his presence. But his Lordship replyed, after

his departure from his presence, in the hearing of divers Gentlemen (who thronged to see and heare of the passages betwixt his Majesty and him.) *That he must have another Answer from his* Majesty, *before he Returned.* This night my Lord tooke Coach and Ridd to *Yorke*, and returned upon Sunday morning to *Beverley* againe, and there attended his Majesty for an answer of the Petition untill Tusday at night. And after came to *Yorke* againe, where he, and Sir *Phillipp Stapleton*, and Sir *John Holland*, who accommodated him; tooke Post for *London* on Wednesday morning, and my Lord, is to attend his Majesty againe on Wednesday next at *Beverley July 27.*

This Thursday, *July 24.* His Majesty tooke His Journey towards *Leicester*, and it is reported he will will goe to *Northampton* from *Leicester*, to see the Commission of Array put in Execution, as also to see how those Counties stands affected to him, and his returne is expected at *Beverley* againe, on Wednesday next; The King hath a great strength, both of Horse and Foote, before *Hull*, where they have entrenched themselves betwixt *Beverley* and *Hazell*, being 6. Milles a sunder; At *Hazell* his Majesty hath builded a Fort, being within 3. Milles of *Hull*, where he hath planted 4 Culverings or feild peeces, which was sent him from *Sheffeild*, by the Lord *Maltravers*, which came through *Yorke* on Saturday last, *&c.* was convayed a way upon Munday morning to *Beverley* to his Majesty, for his Service.

My Lord of *Lindsey* is made Lord Generall of his Majesties army before *Hull*, who sent Captain *Lee*, and Captaine *Wilmot* (who lately came over from

Holland

Holland, and both delinquents to the Parliament,) to fire some windmills betwxt them and *Hull*, these two Captaines with a troope of horse, and a 100. Muskieters and Pikes, sallied out of their quarters on *Tuesday* at night about 12. a Clocke, to fire these two Windmills, but Sir *John Hotham* either by having intelligence of their intention, or by seeing of the Mills on fire, let fly some peeces of ordinance at them, which caused all the foote to runne away, leaving all their armes behind them, and the horse retyred as fast after them, holding it the greatest policy to save their lives by suddaine flight, but they came no more to fetch their armes they had left behind them, for they heard Sir *John Hotham* had surprized them, it is reported that they lost as many armes as was worth an 100. pounds the next night after Colonell Munroe sallied out in another quarter to burne a windmill that stood within halfe a mile of the Towne, which Sir *John Hotham* had notice of, yet could not prevent, though he shot above 100 peeces of Ordinance off that night, and yet no man was hurt, but Colonell *Munroe*, who was shott through the Arme, with a Muskett bullet from the towne; he is since he received that shott in the arme made Leivetenant Colonell to my Lord Generall; Yesterday, Sir *John Hotham* tooke 3. peeces of Ordinance, which was goeing to *Barton* upon *Humber*, in a Vessell from *Hazell*, and brought them into the towne. It is reported, Sir *John Hotham* hath since taken another Vessell loaden, which was going to *Yorke* to his Maiesty; wherein was 150. tunne of Beare, 50. tunne of Wine, with great store of

Wheat,

Wheat, Salt, Fiſh, and other Comodityes. Here is Suppley of Horſe, and Foote, from all parts on this ſide *Trent*, that daily repaire to his Maieſties Army at *Beverley*, and all that comes are entertained and entred into pay, ſo that proviſion begins to grow deare and very ſcarce. There is a Captaine at *Yorke*, who is an *Engineere*, that now is in practizing to caſt Braſſe Morter peeces, wherein to ſhoote Granadoes, which when they are finiſhed are to be ſent to *Beverley*, and are intended for fireing the Towne, by ſhooting of fire balls into it; from which calamity God protect them The Earle of *Warwicke* hath ſent 3. ſhips to relcive Sir *John Hotham* in *Hull*,

Yeſterday was muſtred in *York* a Troope of Horſe which came from *Berkeſhire*, under the Command of the Lord *Howard*, who are this day gone towards the Kings Army, being in all 44. and well appointed it is this day reported by divers of good credit, that my Lord *Strange* on tueſday laſt, came with divers troopes of horſe and foote, to *Manchester*, to put the Commiſſion of Array in execution, according to his Maieſties Proclamation, but was oppoſed by the whole towne; whereat, ſome of my Lord *Strange* troopes diſcharged ſome *Carobynes* at them being charged, and ſlew 2. or 3. of them, and after they had committed this bloody outrage, departed all a way, whereby we are informed the towne of *Manchester* remaides in a great diſtraction and feare, by reaſon of this combuſtion. Drumes beate upin *Yorke* this day for Volentiers, that would ſerve the Lord Generall the Earle of *Lindſey*, in his Maieſties ſervice, againſt the towne of Hull, to repaire to the

Holy

Holy Lambe, in *Petergate* in *Yorke*, where they shall be entertained, and receive pay. This day the Lord *Cromwell* came to *Yorke*, from the Parliament.

These Sir, receive as an information of nothing but truth, these Northerne countries in generall, are in great distractions & feares, expecting daily when to be suppriſed, and bereaved of their lives and eſtats if God in his mercy prevent it not; Let all true Proteſtants pray for a happy Union, and a good agreement, betwixt King and Parliament, elſe diſtruction lyes at every mans doore, Sir, untill the next occaſion, I Reſt.

Your unfeined freind and Servant

Yorke in Petergate *A. F.*

July 23. 1642.

To the KINGS moſt Sacred *MAJESTY*

The Humble Petition of Sir *Francis Wortley* Knight and Baronet; In behalfe of Your Majeſties Commons of the County of *YORKE*.

WHereas Our lives and Fortunes are unavoyable contigencies, liable to tryals at Law, as well in Criminall as Civill Cauſes, and depend upon matter of Fact upon Iuries, which for the moſt part are men and Mercynary

cynary men, and laboured by the one side or the other to appeare upon the Iuries, as Tales men, and the ableſt are by Conniveney or corrupt Compoſition left at home, and ſpared by the Bayliffe of ſeverall Weapontakes.

For Redreſſe whereof, *May it pleaſe your Moſt Excellent Maieſty*, to give your Princely Command, That the Sheriffes Booke of Freeholders, may be brought in at leaſt every Eaſter Seſſions; That a competent number of ſuch as are ableſt and fitteſt to appeare and do Service, may be appointed by the Iuſtices Aſſembled in the ſeverall Riddings of this County; their knowledge of the Country Aſſiſted by the Baliffes and Bookes for the ſervices at the Aſſizes and Seſſions. And that they have particular Summons (as by the Statutes of this Kingdome) they ought to have? which alſo allowes a Fee to the Sheriffe and Bayliffe for every Jury Impannelled and Summoned; and that at the end of every Aſſizes, one or two Iuſtices of every Riding, may examine the appearances and defaults with the Clarkes of the Court? that ſuch as appears and do ſervice, may be acquitted. and no iſſues rune out againſt them; and that ſuch as neglect their duties may not be ſpared, allowing ſuch reaſonable Fees for their paines therein, as ſhall be thought meet? ſo that iſſues may be awarded and levyed, and not Compounded for (as uſually they are.) And that none who hath his Quit-Writ, may be inforced at every Aſſizes to plead his exemption, and pay for it, So ſhall our Iuries be full, and the Service not done by the tales men, but by the ableſt, as well for ſo Underſtanding, and the oppreſſed be eaſed by your

Princely

Princely favour therein; conceiving Your Maiesty to be not onely *Rex Regni*, but *Comes Commitatus*, and all the office and power of your under Sheriffe to be derived from your Maiesty, as the Fountaines of all Honours Iustice and government, humbly beseeching your Sacred Maiesty, that accordingly your Sheriffes may be commanded by you, that this your Princely favour may be acknowledged, not onely by us, but our Childrens Children may reape the benefit thereof. We further humbly beseech your Maiesty, to commend this our Petition to the care of the Honourable Houses of Parliament, that a law to establish this your Princely favour may be made and enacted, with what additions shall be thought convenient by their Wisedomes: And in the meane time, this your command be observed & kept inviolable by the Sheriffe and other Officers.

And we shall as in Duty bound, Pray for Your Maiesties long and happy Reign Over us.

HIS MAIESTIES ANSWER.

His Maiesty in answer to this Petition, is graciously pleased to commend that the Sheriffes for the future time shall at every Christmas and Easter Sessions, cause their under-Sheriffes to bring the books of Freeholders to the severall Sessions held in every Riding, that the ablest men for Estate and understanding may be appointed, by advice of the Iustices to serve at the Assizes and Sessions, according to Law, & that hereafter the Bayliffes of liberties, and Sheriffes Bayliffes give particular summons (as by law they ought) to every freeholder to be impannelled upon Iuries to appeare at the Assizes, that he may know of what Iuries he is to serve, and may be punishable if he appears not. And his Maiesty will be further graciously pleased to give his royall assent unto a Bill to be preferred and passed the Houses of Parliament for the purposes aforesaid, the same tending to the advancement of Iustice, and the publique good of his people. At Our Court at Yorke the 18. of July, 1642. *EDW. NICHOLAS.*

Harvard College Library

K. Eglt. Brit. & Ire. Charles I. King

6

The Kings Majesties
ANSWER

One, foure Propositions propounded to the Earle of *Holland*, Sir *Philip Stapleton*, and Sir *John Holland*.

Which Propositions was presented to both Houses of Parliament on Saturday last, being the 23. of *July*, 1642.

In the behalfe of all the Lords and Commons of *England*,

Likewise the PARLIAMENTS Censure of the nine LORDS now resident in the North, *July* 20. 1642.

Namely;

The Earle of *Dover*,	The Lord *Andiver*,
Earle of *Devonshire*,	Lord *Savill*,
Earle of *Northampton*,	Lord *Capell*,
Earle of *Manmouth*,	And
Earle of *Coventry*,	Lord *Grey* of Ruthin.

For their great Contempts to the Parliament, drawne up into two Heads, and assented to by both Houses of Parliament, *July* 20 1642.

Ordered by the Lords and Commons that this be Printed and Published. *Hen. Elsinge, Cler. D. C.*

London, Printed for *T. Ryder*, *July* 25. 1642.

ANSWER

The Parliaments censure of the nine Lords, now resident in the North, namely the Earle of Northampton, &c.

BOth Houses, having taken into consideration the great and manifold misdemeanors committed by the nine Lords, who are now in the Northerne parts of this Kingdome, striving, and endevouring to beget a misunderstanding betwixt his Royall Majesty, and the high Court of Parliament.

Both Houses having taken into consideration the Actions of these Persons and the strength of the Malignant par-

ty; and what oppoſitions the Parliament proceedings have thereby.

After ſome debate thereupon, a Meſſage was ſent to the Lords to deſire a conference, where it was moved that their Lordſhips would be pleaſed for to proceed to cenſure againſt thoſe 9. Lords, now reſident at *Yorke*, for their contempt of the Parliament, where after ſome time ſpent in debate thereof, it was aſſented unto, and reſolved, that the next day they would determine of it.

And upon Wedneſday laſt being the twentieth day of this inſtant Moneth of *July*, 1642.

The Lords then entered upon the communications of the aforeſaid nine Lords. *Viz.* The Earle of *Devonſhire*, the Earle of *Northampton*, the Earle of *Dover*, the Earle of *Coventry*, the Earle of *Monmouth*, the Lord *Andever*, the Lord *Savill*, the Lord *Capell*, and the Lord *Grey* of *Ruthen*, for their contempts

tempts to the Parliament, and after some debate thereof, they passed Censure to this effect.

First, That they should be uncapable of having either Vote or place during this present Parliament.

Secondly, That they should be uncapable of having the priviledge of Peeres during the said time, and that they should be imprisoned in the Tower, upon their appearance or apprehension during the Houses pleasure.

This is the full effect of Censure which both Houses resolved upon, at their meeting at a Conference being the 20. day of this present moneth of *July*, 1642.

There was also a Committee sate concerning the safety of the whole Kingdome, and another touching the Fines of Delinquents for the collecting them to a Head.

Vpon the 21. of this present moneth

there were Letters read at a Conference which came from the Right Honourable the Earle of *Warwicke*, intimating that he had sent two Ships more towards *Hull* according to directions.

And upon the same day the Sheriffe of *Worcester-shire* appeared before the Honourable Court of Parliament, being sent for as a Delinquent for maintenance of the Commission of *Array*, and opposing Sergeant *Wilde*, a Worthy Member of the House of COMMONS, but after some time spent in examination thereof, they ordered that he should be committed to safe custody till further consultation had thereabout.

And whereas His Royall and Sacred Majesty hath declared Sir *John Hotham* Traytor. It was resolved upon the Question by the Honourable Court of Parliament, that Sir *John Hotham* Knight, according to his relation hath done nothing but in obedience to both

Hou-

Houses of Parliament, and that this declaring of Sir *John Hotham* Traytor, being a Member of the House of Commons is a high breach of the priviledge of Parliament.

And likewise declaring of the said Sir *John Hotham* traitor, without due processe of the Law, is against the liberty of the Subject, and against the Lawes of the Land.

Ordered by the Lords and Commons, that this be Printed and published.

Hen. Elsyng, Cler. Parl. D.C.

The Kings Majesties Answer to the Earle of *Holland*, which he reported to both Houses of Parliament on Saturday last being the 23 of *July*, 1642.

The Earle of *Holland* and the rest of the Committee that were appointed by the Parliament to present their humble Petition to his Majesty at *Beverley* in *Yorkshire*, after some time spent his Majesty returned this Answer. 1. That Hull should be forthwith delivered to him. 2. That the Ordinance for the *Militia* might be recalled, and his Majesty to have the disposing of it. 3. That the Shipping should be resigned to His Majesty. 4. That the Parliament should be rejourned to some other place. This is the full effect of his Majesties Answer which he returned by the Earle of *Holland*, Sir *Phillip Stapleton*, and Sir *John Holland*, which was presented by them to the High Court of Parliament upon Saturday last, being the 23. of *July*, 1642.

FINIS,

THE KINGS MAIESTIES CHARGE SENT TO ALL THE JUDGES OF ENGLAND,

To be publiſhed in their reſpective Circuits,
By His Maieſties ſpeciall Command.

London, Printed for *Laurence Blaiklock*,
July 26. 1642.

THE KINGS
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OF
ENGLAND.

To be published in their respective Circuits,
By His Maiesties speciall Command.

London, Printed for Lawrence Blaiklock,
July 26. 16[illegible]

Charles R.

TRusty and well-beloved, We greet you well. We call to mind that in former times the constant custome was, by the mouth of the Lord Keeper for the time being, at the Court of Star-chamber, in the end of Trinity Terme, to put the Judges of Assise (shortly after to undertake their severall Circuits) in minde of such things as were then thought necessary for the present, for the good government of the Kingdome. This course in Our judgement We doe well approve of, That although We want the opportunity, which We and Our Predecessors then had, of communicating Our thoughts to Our Judges, for the good of Our People, yet We doe still retaine the same care for the safety and prosperity of Our good Subjects: And much more, by how much the distempers and distractions of the present times, unhappily fallen, have given us more occasion. We have therefore thought it fit, to supply the defect by these Our Letters; wherein, besides the generall care of Our justice, committed to Vs by God, and by Vs

delegated to Our Judges by Our ſeverall Commiſſions, We recommend unto you in your Circuits, as We ſhall do to the reſt of your Brethren in their ſeverall Circuits, theſe particulars following.

Firſt, that you take care, by all the beſt meanes you can, to ſuppreſſe Popery in all thoſe Counties whither you are ſo go, by putting the Lawes made againſt them in due execution: And that you take like care to give a ſtop to the over-haſty growth of Anabaptiſme, and other Schiſmes, as farre as by the good Lawes of the Land you may; and to puniſh the Delinquents with an equall hand, and thoſe ſpecially of either ſort whom you ſhall diſcover to bee ſeditious ſtirrers and movers of others to any Acts of diſobedience to us, and our government; And that in your Charge, and otherwiſe, as you ſhall have fit opportunity, you aſſure our good Subjects in our name, and in the word of a King, who calls God to witneſſe, that by his gracious aſſiſtance we are conſtantly reſolved to maintaine the true Proteſtant Religion, eſtabliſhed by Law in this Church of *England*, in the purity thereof, without declining either to the right hand or to the left, as wee found it at our acceſſe to the Crown, and as it was maintained in the happy times of Queene *Elizabeth*, and King *Iames* our deare Father, both of happy memory, and therein both to live and die.

Secondly, You ſhall let Our People of thoſe Counties know, That, according to Our Kingly duty and Oath, We are alſo conſtantly reſolved to maintain the Lawes of this Our Kingdome; and by, and according to them

to

to governe Our Subjects, and not by any Arbitrary power, whatſoever the Malevolent Spirits of any ill affected to Our Perſon or Government, have ſuggeſted, or ſhall ſuggeſt to the contrary. And that We ſhall alſo maintaine the juſt Priviledges of Parliament, as far as ever Our Predeceſſors have done, and as far as may ſtand with that juſtice which We owe to Our Crowne, and the honour thereof: But that We may not, nor will admit of any ſuch unwarranted power, in either, or both Houſes of Parliament, which in ſome things hath been lately uſurped, not onely without, but againſt Our Royall Conſent and Command. And We require and command you, as there ſhall be juſt occaſion offered, in a legall way, that you take care to preſerve Our juſt right in theſe caſes.

Thirdly, We charge you, as you tender the peace of this Kingdom, in the Government whereof, according to the Lawes, you Our Judges of the Law have a principall part under Vs, that you take care for ſuppreſſing of all Inſurrections, if any ſuch ſhould happen, and of all Riots and unlawfull Aſſemblies under any pretence whatſoever, not warranted by the Lawes of this Land; and whoſoever ſhall tranſgreſſe therein, that you let them know that they muſt expect that puniſhment which by the Law may be inflicted upon them, and at your hands We ſhall look for ſuch an account herein, within you Circuit, as becometh the quality of the place wherein you ſerve Vs.

Fourthly, becauſe the diſtempers of the preſent times, unhappily ſtirred up & fomented by ſome, under ſpecious, but unjuſt pretences, & probable to ſtirre up looſe & ungoverned

governed people, under hope of impunity as farre as they dare to make a prey of Our good subjects, We straitly charge and command you to take the best order you can in those Counties, That Rogues, Vagabonds, and other disorderly people may bee apprehended, dealt with and punished according to the Lawes, whereby the good and quiet people of our Kingdome may be secured, and the wicked and licentious may be suppressed: and Wee charge and command you to give it in charge in all the Counties whither you are sent by Our Commissions, that Watches and Wards be straitly kept in all Parishes and places convenient, whereby the Lawes made against such disorders may be put in due execution.

Fifthly and lastly, you shall let Our people of those Counties know from Vs, and by Our command, that if they shall professe unto Vs, or unto you in Our stead, any thing wherein they hold themselves grieved, in an humble and fitting way, and shall desire a just Reformation or relieſe, We shall give a gracious eare unto them, and with all convenience returne them such an answer, as shall give them cause to thank Vs for Our Justice and Favour. And when you shall have published Our cleare intentions to Our people in these things, lest at the first hearing they should not so fully apprehend Our sense therein, you shall deliver a copy of these Our letters to the Fore-man of the Grand-Jury, and to any other, if any one shall desire copies of these Our letters for their better information; And to the end that Our services in your Circuit may not suffer through the absence of Our learned Counsell, Our Will and Command is, that

you

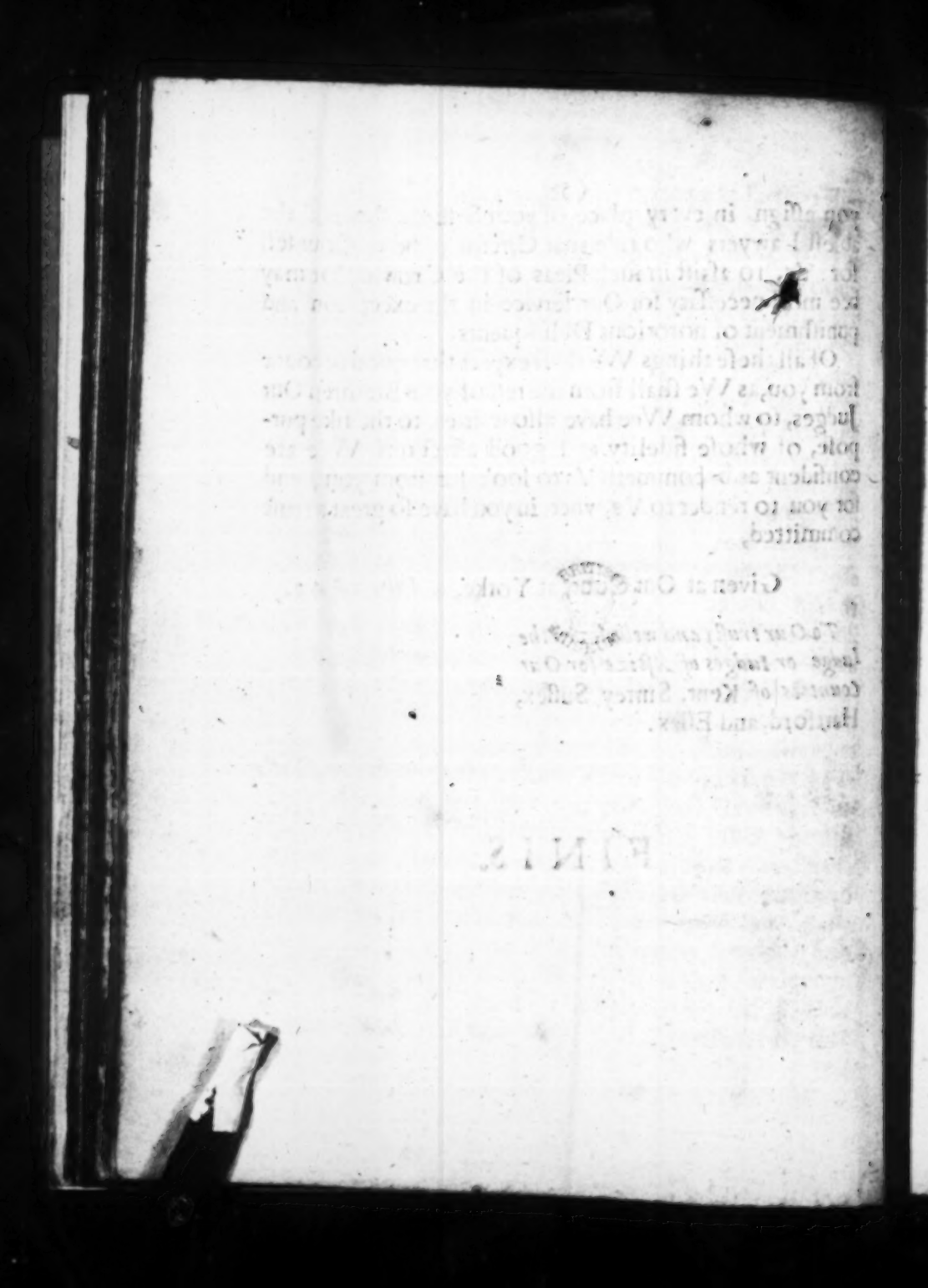
you aſſign in every place of your Seſſions ſome of the ableſt Lawyers who ride that Circuit to be of Counſell for Vs, to aſsiſt in ſuch Pleas of the Crown, that may bee moſt neceſſary for Our ſervice in the execution and puniſhment of notorious Delinquents.

Of all theſe things We ſhall expect that good account from you, as We ſhall from the reſt of your Brethren Our Judges, to whom Wee have alſo written to the like purpoſe, of whoſe fidelity and good affections Wee are confident as becommeth Vs to look for from you, and for you to render to Vs, wherein you have ſo great a truſt committed,

Given at Our Court at Yorke, 4 *July*, 1642.

To Our truſty and welbeloved the Iudge or Iudges of Aſsize for Our Counties of Kent, Surrey, Suſſex, Hartford, and Eſſex.

FINIS.



SAD and FEARFULL

NEWES

FROM

BEVERLEY.

OR,

The Northern *Diurnall*. Wherein is Declared how a great Barn of Corn was set on fire, to the great dammage of Sir *John Hotham*, and the Inhabitants of the said Town, and the manifold Abuses that are daily offered to those that take part with the *Parliament*, by the Cavaleers, and others that are in Authoritie:

NAMELY,

The Earle of *Lindsey*
The Earl of *Northampton*
The Earl of *Newcastle*,
The Earl of *Rivers*,

Whereunto is annexed,

A Declaration of the *Lords* and *Commons*, concerning the particular Actions of the said Earles.

Ordered that this be printed and published
John Brown Cler. Parl.

July 26. LONDON, Printed for *I. Hawes*,

SAD and FEARFULL

NEWES

FROM

BEVERLEY

OR,

The Northern *Burnall*, Wherein is Declared how a great Barn of Corn was set on fire, to the great dammage of Sir *John Harkam*, and the Inhabitants of the said Town, and the manifold Abuses that are daily offered to those that take part with the *Parliament*, by the Cavaleers, and others that are in Authoritie:

NAMELY,

The Earle of *Lindsey*, | The Earl of *Newcastle*,
The Earl of *Northampton*, | The Earl of *Brent*.

Whereunto is annexed,

A Declaration of the *Lords* and *Commons*, concerning the particular Actions of the said Earles.

Ordered that this be printed and published.

John Brown Cler. Parl.

July 26. LONDON, Printed for *I. Hawnam*.

HORRIBLE NEWES FROM BEVERLEY.

SIR,

HAving so fit an occasion to write to you, and knowing how answerable our hortestive News will be to your Desires; I have thought it necessary to informe you of the most Remarkable passages that have hapned from the 17. of this present *July* to the Date hereof.

On *Monday* His Majesty went to survey His Forces, and to give Command that Civill Order should be kept in every quarter, expressing a great deale of

Care of His Subjects, and indeavoring to preserve them from any Oppression, and by his Princely Demeanour, and frequent passing Declaration, to draw more to His Party, which is at this time very considerable.

On *Tuesday* it was generally thought that his Majesty would have given Answer to the Petition presented by the Earl of *Holland* from the *Parliament*, but of a certainty I cannot inform you. This day the Earl of *Lindsey* indeavoured a Vessell laden with Victuall and other Provision, comming down *Humber* to *Hull*, but by the Assistance of two ships lately sent by the Earl of *Warwicke*, the Vessell was safely conducted, and the said Earl glad to strike saile, and trust to his heeles or else He had mistaken his way and sayled for *London* instead of *Beverley*.

On *Wednesday* Sir *John Hotham* having intelligence that the Fort lately raised at *Paul* by the Earl of *Lindsey* was but weakly guarded, He sent out a party in the

the Evening, when it grew darkiſh, to ſee if they could that means obtain it, that doing him moſt hurt: But the Earl of *Lindſey* having left his ſhip being chaſed by the Earl of *Warwickes* ſhips, was ſecretly arrived; ſo that finding they could not attempt it without great loſſe, they choſe rather to retreat, then at ſo dear a rate to purchaſe it.

This day likewiſe came News to *Beverley* of a great skirmiſh fought at *Manchſter*, between the Lord *Strange* and the Lieutenants for the *Militia*, ſent thither by the *Parliament*.

Collonel *Lunsford* is ſent forth with Horſe and Foot, but to what end is not yet known; but as ſome think to aſſiſt Mr. *Henry Haſtings*, Son to the Earle of *Huntington*, who hath gained a great party in *Leiceſterſhire*, and it is feared, that they intend forcibly to come upon the *Magazine* of that County.

The Kings Majeſty is gone in perſon to *Leiceſterſhire*, 'tis thought to put the *Commiſſion of Array* in execution.

Thurſday

Thurſday.

Upon *Thurſday* Newes came to His Majeſty, that Mr. *Digby*, Brother to the Lord *Digby*, had rayſed a troop of horſe and did intend very ſuddenly to preſent His ſervice to His Majeſty.

Friday.

On *Friday* ſeverall Cavaleers returned out of *Lincolnſhire* with Horſe and Ammunition, that they had forcibly taken from the Inhabitants of the ſaid County.

But for ought it could be conceived they received no great thanks from His Majeſty; neither doth His Majeſty contemn any other of thoſe abuſes, which are daily offered to the inhabitants of theſe parts

One thing now I will tell you, the Countrey is afraid that we ſhall have ſuch a Race of Cavaleers, that we ſhall never be free from theſe diſtractions; for we

we have scarce a good Maid within ten miles of the *Camp*: we can scarce keepe our wives from being over-run.

His Majesty in his own person setled the Array in good posture in *Lincolnshire*, and he is expected to go into *Wilshire*, to settle the *Militia*; for it is Reported the generall County stands better affected to the King, then to the *Parliament*, although the Earl of *Pembroke* hath endeavoured in his own person to dispose of the same.

There had like to have bin a great combustion in the Army between severall Captains; namely, Captain *Atkinson*, Captain *Ward*, Colonel *Lunsford*, and divers Lieutenants, which indeavoured to raise Parties; but at his Majesties return two of them were casheer'd, and the rest checkt for their disobedience.

A great mischance hapned in *Hull*, a great Barn of Corn was set on fire, and it is feared, that it was done by some of the Inhabitants that stand not well affected to the *Parliament*.

This

This is all that at this time I have to write; onely the next opportunity you shall hear from me, till which time I rest

Your Friend and Servant

From *Beverley*
July 23.

ABEL MASON.

The Parliaments Declaration.

THe *Lords and Commons do declare, that a Garrison of Souldiers is at New-castle, under the Command of the Earl of New-castle. Likewise Earl Rivers being put into the Commission of Array, exercizes it with much rigour, imprisoning all those that oppose him.*

Ordered that this be printed and published

John Brown Cler. Par.

THE ROVND-HEAD UNCOVERED.

Being a moderate triall of his ſpirit.

With a diſtinction betwixt the Round-heads, and ſuch as Papiſts call Puritans.

LONDON,
Printed for *George Lindſey*, 1642.

THE ROUND-HEAD UNCOVERED.

Being a moderate triall of his spirit.

With a distinction betwixt the Round-heads, and such a Papists call Puritans.

LONDON.
Printed for George Lindsey, 1642.

The Round-head uncovered.

THe ſoul of man being ſo excellent piece of workmanſhip of the Almighty Creator, and then ſo dearely ranſomed by his onely Son; ſhe muſt needs be more tenderly loved, cheriſhed and preſerved by al the friends of God, then the reſt of the Creatures; and conſequently more hated, envyed and chaſed by his enemies. Hence it is that the Devill and his Angels, (her old profeſſed enemies) *Ambit quaſi Leo rugens.* Goes about her like a roaring Lion, traceth her ſteps, and by a long practice in temptation and a deadly rancour, by ſo much the more cruell, by how much it grows inveterate, doth continually lay traps and ambuſhes for her deſtruction; takes all occaſions and inclinations to worke upon; and together with her other confederate foes make continuall warre againſt her. Now this warre being onely viſible to the intellectuall ſence, or inward eyes of the ſoule, and thoſe eyes bleared and dimmed with mortality, bodily corruption and frailty; Shee is often beguiled, miſled with illuſions and falſe lights in her earthly pilgrimage: And the Devill being all Spirit, and (as our Saviour ſaith) transforming himſelfe (by permiſſion as hee had to tempt *Iob*) into the ſhape of an Angell of light to deceive us; our poore Soules are thus apt to bee induced into manifold errors and ſchiſmes.

By which meanes doubtleſſe it cometh to paſſe that in this long liberty wee have enjoyed of the Goſpell (when moſt reformed Chriſtians take leave to make their owne way, in point of expoſition of Scripture, aſwell as in other points of Chriſtian ducty) there are ſprung up ſo many ſtrange hereſies and opinons. For as in the Primitive Church when the Laiety & unlearned ſort were contented with the plaine rule of faith ſet downe in the Apoſtles Creed without further peeping into myſteries, or comparing partes of Scripture, to trye or queſtion the truth of other parties; the lives and converſations of humble and devout Chriſtians, and eſpecially of their Paſtors; were the bright lamps that lighted them in their way to God: So in theſe later times, through an unconfined liberty of expounding, and over publike and unſeaſonable reaſoning and diſputing upon that ſubject; every one preſuming of his own Talent either of wit or grace; the ſacred Text is ſo abuſed and mangled with variety of Opinions that it is become the common ſubject of diſcourſe, aſwell in tavernes and upon Alehouſe benches, as, in private houſes and out walkings. No marvaile then that there are now well-nigh as many Sects and different opinions ſprung as there be profeſſors. But this redounds to the great diſparagement of the reformed Church in generall; eſpecially to ours, which hath ſo long flouriſhed and ſhined in the worlds view in an Orthodox and ſetled diſcipline, without any materiall interruption, and ſtill would flouriſh, but for a crew of Hypocrites and Round-Heads, who taking the advantage of

theſe

theſe late unlucky differences betwixt the King and his great Councell, have partly by their lowd whiſpers, and libellous Pamphlets, and partely by their mutinous aſſemblies, not onely ſent his Highneſſe a dangerous voyage into the North; and thereby deprived the whole Kingdome of that happie union betwixt him and his Parliament, which might otherwiſe have beene expected: But by poyſoning the hearts of many a thouſand good Proteſtants, have new made a wide overture amongſt many of the illiterate People (of *London* eſpecially) to let in Innovations, both of doctrine and diſcipline into our Church: which cannot chuſe but produce ſome ſad effect of a civill diſſention amongſt us: foraſmuch as there is nothing that ſo much urgeth mans patience, as to be thruſt out of a long continued poſſeſſion upon new-found pretences, and principally of a ſetled form of Divine worſhip; which commonly forerunnes a change of Religion it ſelfe. But becauſe wee are not yet (thankes be to God) come to that; I will breake off from this tender point, to fall into the deſcription both of that Zealous ſort of Chriſtians, which the Papiſts have long diſtinguiſhed from the colder, and more remiſſe ſorte of Proteſtants, by the name of Puritans: And of that other ſorte who for their hypocriſie may be termed *Anti*-Puritans, or Round-Heads.

For the firſt, as it was given them by that cõmon Adverſary the Papiſts, but by way of mockery for their zeal in Gods cauſe againſt them, ſo in regard the word Puritan carries no ſence of diſgrace, I could wiſh them to accept of it, & by making good

the Title (as our late Protestant Princes have done that of Defendor of the Faith contrary to the *Popes* intention) to confront and beat downe their ſpecious Title of Univerſality and Superſtition, with Chriſtian purity and plainneſſe, and the onely way to be pure indeed.

But here let me pauſe a little, to give ſome of the unlearned ſorte of them, alſo this Chriſtian Caveat; That whilſt they condemne the Papiſts for replying too much on their own merits, they give them not as juſt occaſion to condemn them for as great a preſumption; which is to truſt to their own ſence in the expoſition of myſterious points of Scripture: But rather to reade and practice thoſe other parties that conduce to a good and vertuous life, without expence of their feable faculties, or perplexing their mindes with things above their reach, as if they ſtudied the Philoſophers-ſtone.

For though it be graunted that Gods grace is never wanting to a devout ſoule, yet is it a queſtion whether every mans ſelfe-ſeeming devotion bee guided by a right ſpirit. Therefore it is that St. *Paul* bids us worke our Salvation with feare and trembling. For Satan is a cunning Cheater, and like a *Hocus Pocus*, ſpies now and then occaſions to throw in his falſe flaſhes into the ſoul, upon the ſudden extinguiſhment of thoſe true lights of grace, which ſometimes are as ſoon put out as kindled, by the ſtinking dampe of ſome odious, unrepented ſin, which paſſing for currant, and imbraced by preſumption, for want of a right examen and triall of the heart, the minde is led awrie with an *ignis fatuus*, or a Will with the wiſpe towards ſome dangerous precepice.

And

And it is upon the moſt ſpiritual and inacceſſible ſoules that the black Enginier practiſeth moſt of theſe wild-fires or illuſions, ſuch as make conſcience of their wayes, and are impregnable by the ſhot of Worldly and Fleſhly provocations.

Is it not therefore pity that the weed of falſe zeal ſhould be ſo firtile in theſe our times, and ſo prevalent, as to overrun the wholſome herbe of Integritie? Is it not indeed a lamentable caſe that by meanes of this Gallimaufry of ſtrange new Sects (united onely in unitie of miſchief) our Book of Common Prayer (being every word Scripture) penned doubteleſſe by the finger of God, and our decent and our orderly diſcipline in the Houſe of God, ſhould be thus ſhameleſly queſtioned and controverted, not onely by a few of our over ſingular Divines, but by the Rable of the illiterate Laietie: who under the ſpecious pretext of oppoſing Popery, and apprehenſions of dangers to the Religion and State of England, doe hazard by theſe uncontrol'd diſorders the ruine of them both?

Is it not pitie (I ſay) that our eminent Engliſh Church after this long proſperitie, ſhould (like a faire ſhip at Sea) be overwhelmed by a ſhole of Herrings, a ſwarme of buzzing *Round-heads*, a flock of ſtragled ſheep, who miſled by ſome ſcared Bell-weathers, do thus leap & friske all after each other, over their lawfull bounds into unknown dangers.

For admitting the State or Religion were in perill, would it ſtand with honour of either of them to accept of their preſervation from an unmarſhalled and diſorderly Rout of Round-heads? ſuch who for the moſt part, for their unconformity

in

in Religion, are as maligne and dangerous as the common Enemy? God forbid. There be regular men enough, and true-hearted to the State and Religion here eſtabliſhed, to be intruſted with the defence and conſervation of the publike liberty and Priviledge of Parliament without them.

It is a wonder to me how theſe Round-heads (unleſſe perhaps there be many of them Turners or Wheelers) have thuswith their whimſies & devices turned the head of many a good Proteſtant as round as their own. And though I believe the name of Roundhead was invented by ſome maligner of Parliamentary Priviledges. Yet is it evident, by the time of its firſt raiſing, that it was upon occaſion of their mutinous clamours and aſſemblies to the no ſmall diſturbance of the King and Parliament.

But this terme is grown too general, for though all Citizens and many other civill perſons that wear no lockes are by moſt of the Cavaliers and Souldiers of this time (for antipathy ſake) comprized in the number of Roundheads, yet am I of opinion, that in judgement of few wiſe and impartiall men they will be ſo eſteemed.

For concluſion, I will onely admoniſh my Reader (whoever he be) to refrain ſiding, or to blow the already too much glowing coal of Sedition on either ſide, and with Chriſtian humility to reſigne all to Gods Providence, and to the managing of the ſuperior Powers. For that can be no right ſpirit (without doubt) which delights in aggravation of offences, eſpecially in this weighty cauſe betwixt our Soveraigne and his higheſt Councill the Parliament.

FINIS.

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PARLIAMENTS

LAST

ORDER

And Determination, for the safety and security of *Hull*. With their present Order for 1000. men to be presently raised, and sent for the preservation thereof.

WITH.

The Project of the Earl of *Lindsey*, to stop all Passage for Provision to the said town. With the apprehension and taking of 9. *Irish* Rebels, the manner and means of their taking, which on Saturday last were brought to *London*, and are now in *New-Gate*.

Whereunto is annexed,

A Declaration of the *Lords* and *Commons*, concerning the Distractions of the Kingdome,

Ordered that this be printed and published.

John Brown Cler. Parl.

July 27. LONDON, Printed for *I. Wilson*,

THE PARLIAMENTS LAST ORDER

And Determination, for the safety and security of *Hull*. With their present Order for 1000. men to be presently raised, and sent for the preservation thereof.

WITH.

The Project of the Earl of *Lindsey*, to stop all Passage for Provision to the said town. With the apprehension and taking of 9. *Irish* Rebels, the manner and means of their taking which on Saturday last were brought to *London*, and are now in *New-Gate*.

Wherennto is annexed.

A Declaration of the Lords and Commons, concerning the Distractions of the Kingdome.

Ordered that this be printed and published.

John Brown Clerk. Parl.

July 27. LONDON, Printed for *I. Watson*.

THE PARLIAMENTS.

1642.

Order and Determination concerning the safety and security of Hull.

FOrreign Countries hath of late months rejoyced at the Distractions of this Kingdome, and the desires of them hath bin for the ill successe of Sir *John Hotham*: but now it is most Remarkable to observe how the Town of *Hull* hath from time to time bin preserved, since their hath bin so many at-

temper made against the security thereof.

Which the Parliament taking into their consideration, upon Friday last, being the 23. of this instant month of *July*, the House of Commons taking into consideration the strength and power of the malignant Party, by whose ill Suggestions and Councels, these Differences in the Common-wealth, between his Majesty and his Parliament have bin bred, and fomented, and also took further into consideration, the present and urgent necessity of the Kingdome.

And upon a Message there was a Conference, wherin after some debate of the businesse, it was presently concluded,

That 1000. men more should forthwith be sent to *Hull*, and that present pay should forthwith be advanced to the Officers, who should be appointed for that service.

And they further that day concluded, for all other needfull provision to bee sent,

ſent, which ſhould concurre to the ſecurity therof.

The ſame day likewiſe late the Committee for the ſafety of the Kingdome, where they concluded of Officers that were to have Command of thoſe Forces which were to go for *Hull*.

The Earl of *Lindſey*, underſtanding that Sir *John Hotham* had let in the waters three miles round about *Hull*, for the preſervation of the ſaid town, and now perceiving that all attempts againſt the ſaid town would be fruſtrate and to no purpoſe, began to make uſe of his pollicy, and to countermand policie with policie, and drew along with him great ſtore of proviſion for warre to Barton upon Humber, where having ſetled himſelf for a ſeaſon, and having taken a view of the moſt advantagious place for his beſt advantage, he mounted four or five pieces of Ordinance in that manner, that by that means he did hinder all means of paſſage that way to *Hull*.

And

And alſo commanded the whole River, ſo that no veſſell could paſſe by that Road to bring in any proviſion to the town; but either they muſt paſſe the hazard of thoſe great pieces, or elſe they muſt be conſtrained to go about ſome other way.

On Saturday laſt, it pleaſed Almighty God to give a ſhew unto us of our reviving hopes, in that we did behold ſome of thoſe blood-thirſty Perſecutors, taken and delivered up into the hands of Juſtice.

For after their cruel perſecution, when they had ſuckt their fill of Proteſtant blood, ſome of them were taken to their own Confuſion.

This is the manner, and meanes of their apprehenſion.

They were gathered together in a great multitude about the City of *Dublin*, and in this their mutinous progreſſe were intended to fire all the ſmal and ſcattering Houſes about the City,

ſuper

ſuppoſing that they might by that means ſurprize and invade the whole City. Notice whereof was given to the forces within the City, which lay in a readineſſe, alwayes expecting an occaſion for their ſervice.

And now when they ſaw their opportunity, they iſſued forth of the City in a full Body, and gave them an Encounter which was ſo fierce, that the Rebels could not endure the heat of the Combate, and amongſt the ſlaughtered bodies theſe nine perſons were taken Priſoners, which for a while were kept in cuſtody, but of late were ſent over to be adjudged and determined of by the Houſes of *Parliament*, and on Saturday laſt, were brought to *London*, and are at this time priſoners in *New-Gate*.

Propoſitions for Peace.

FIrſt, That his Majeſty would be pleaſed to forbear and remove all preparations and Actions of Warre, particularly the Forces from about *Hull*, *Newcaſtle*, *Tinmouth*, *Lincoln*, and all other places.

The

THe Lords and Commons do declare, that a Garrison of Souldiers is at New-castle, under the Command of the Earl of Newcastle Likewise Earl Rivers being put into the Commission of Array, exercizes it with much rigour, imprisoning all those that oppose him.

Ordered that this be printed and published.

John Brown Cler. Parl.

11

NEW OBSERVATIONS DEDICATED TO THE KINGS MOST EXCELLENT MAJESTIE, FROM ALL HIS Loving Subjects concerning Peace.

AND HVMBLY PRESENTED to the Honorable House of Commons for their incouragement to the perfection of that good worke of Peace and Union in the *Church* and *State*.

By *J. B. Ca. Pe.*

Printed for George Tomlinson. 1642.

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NEW OBSERVATIONS

Dedicated to the KINGS moſt Exellent MAJESTIE.

SIR,

BEſides my ſorrowes (which preſſed me very ſore, and remaineth ſtill upon me) the troubles and griefe that fell upon me for the lamentable breaches in the Church and State, and for your ſacred Majeſtie and hopefull off-ſpring filled up my ſorrowes: and in my thoughts I was grieved that thoſe fears and deſolations fell out in your daies; I confeſſe, charity ſuſpects not, and the beſt minde thinks the leaſt hurt, and the freer a man is from vice in himſelf, the more charitable he is of others; and this is that which hath proved (formerly) prejudiciall to your Majeſtie. But had your Majeſtie been the firſt, or the beſt, that had been miſled, miſinformed, or ill rewarded; it would be an hard thing to command patience, but griefe is aſſwaged either by precedents, or examples. It is true of late dayes, your Majeſtie being miſinformed againſt ſome of your beſt Subjects, your Majeſtie thought to have dealt with them, as *Joſeph* thought to have dealt with *Marie*, and ſo put them away ſecretly from you, but with *Marie*, they travelling as it were with childe, and that that which they travelled withall might not appear an illegitimate, but remain innocent, the onely wiſe God, ſent as it were an Angell unto you, (I mean your late Petitioners at *York*) to let you ſee that like *Marie*, they being contracted unto you in love, they have not as yet defiled their marriage-bed, but remaine

like *Marie* faithfull to their head and Soveraigne. And your Majestie having been formerly seduced by false opinions from others against them, I hope you will now be reduced unto them (and by them) by true perswasions, and that you may be so, the onely wise God, that gave your Majestie your being, and so knew you better than your self, hath dealt wit your Majestie as he did with *Adam* in parodice, and so hath provided you a meet helper, when with *Adam* you thought no need of it, nor desired it, and your Majestie yeelding as *Adam* did (in sparing a superfluous rib, for to make him a meet helper) will become a great gainer, for your Majestie shall not onely lose those who may be well spared, but you will gain to your self, and your posterity, a meet helper, that will indeavour by all lawfull means to ease you of many burthens that otherwise might have laine heavy upon you & this helper is many members of that body whereof your Majestie is become the head, and considering their pains and labour in love, you should do them injustice if you should suffer any to accuse them. I hope their is none (for will be none) near you (if near you yet dares not) to ingrosse your favours any more to their own advantage wherby your good Subjects may be bereaved of those benefits that ought to be common to all; as for your Commons, they go not about to steal your favours, but to purchase them legally; and are become unto you as *Abrahams* servant was to his Master, who would not either eat or drink, untill he had done his Masters busines; and I dare lay, if your Commons (as your late Monopolists and others) had, or did seek themselves, or their own advantages (more then the good of King and Kingdom) they would have been wearied (after so much labour) Before now but me thinks, I see your Commons following the counsell of God, *Gen.* 3. 23. 24. and God having brought your Majestie and them together, they now say as *Adam* said, *Let us be but one*, and that it may be so, they are willing (not onely for a time to be separated from their lawfull and domestick imployments but even) to forsake all and run many hazards, to cleave onely to your Majestie in a solemne contract; wherefore to make up the contract, me thinks I see you to them as *Rebecca* was to the servant of *Abraham*, who asking water, made haste and drew water for his Camels also: It may be to make up this match,

you

you muſt with *Iſaac* part with ſomething that was formerly neare unto you, and who will not be contented to ſpare a part to ſave the reſt: being done, it will prove to your Majeſtie as comfortable and welcome as *Rebecca* was into *Iſaacs* tent, and the Text ſaith, *And Iſaac brought her into his Mother Sarahs tent, and took Rebecca and ſhe became his wife, and he loved her, and Iſaac was comforted after his Mothers death.* This happy match being made, it would not only refreſh your people, but make glad your heart in time of fears and dangers. It is true, there are many that have brought your Majeſtie into troubles and feared dangers, (and the more too blame they) for leaving your Majeſtie having brought you into them. It is true, there are many with *Orpa* ſeeing your troubles have left you; but your Commons like *Ruth* are reſolved to ſtick cloſe unto you, and will endeavour to help you out of them, if with *David* you will be adviſed by them (who bleſſed God for the ſeaſonable counſell of a woman when he was upon a deſigne.) Judge then of their loves and affections to your Majeſtie, by yours to them, and then tell me whether they do not truly love you; doubtleſs, yes, accounting their lives not dear unto them, ſo that they may but finiſh their work with joy, and ſo accompliſh their good ends concerning you, and I dare not, but that I ſpeak it in the name of many, and in truth, by your late yeelding and free expreſſion, you have ſtollen me from my ſelf, yea and am now wounded within me, and like *Moſes*, who was wounded in himſelf and could hardly indure to look upon God when he deſcended in mercy. It is true, there is nothing engageth a ſoul to God, or a ſubject to a King, as the appearance of love; this made *Moſes* to ſay, *How dreadfull is thy place O God!* and this is that which hath ſtollen me from my ſelf, ſo that now I am no more my own but yours; yea, by this returne of yours to your people you will winne them to obedience with kindneſſe; and by doing ſo you will make good that which you were ſent for, whole care ought to be imployed for the good of your Subjects, knowing that their love is your greateſt ſafetie, and their proſperity your greateſt honour and felicitie: and this is that which will make your bed eaſe when you ſhall poſſeſſe the juſt title to the Crowne with the love of your

people, and the continuance of it with the willing applause of the Subject, is the highest way to a blessing; and the hopes of this is that which hath brought me to renue and confirme the covenant that your Majestie made with me from your first entrance to the Crowne, and because you could not swear by no greater, swore by the Eternall God, that you would defend me, and at the first of our contract we made but one, your power and all that you had was mine to defend me, and to do me good. but there have been some of late, that have set your Majestie against me (I speak it in the name of many) and have perswaded you to beat me, and to force to obedience, though of my self willing to obey, being of a nature sooner wonne than compelled, and this is that which hath sore troubled me, yet this is not all, but when an oath with an &c. was put upon me, it wounded me; for, by the oath that I had taken already, I was bound fast enough, but the truth is, when these things befell me, I was afraid that some evill minded men like *Potiphers* wife (seeing mine innocency, and more faithfull to you my husband than themselves) had complained against me without cause: and this I could hardly bear; for, by this means our great Adversaries, Devill and Pope, have laboured to sow contentions and jealousies betweene us, and this is that which will be a means to undo us both, when your Majestie (which is become my head and husband) speaks kindly unto me, and is ruled by those that love us both, my heart is inflamed with a love unto you, but when your Ministers abuse your Majesties kindnesse, and become tyrants to their fellow servants, yea, when they shall go about to justifie themselves, and men like themselves and lay all their villany upon your Majestie: this I can hardly bear; for, by this means, I am deprived of my marriage-bed and of my wonted society, and am troubled in my self, when I see your Majestie (which is become my head and husband) strange unto me, but I hope every former breach will unite love the stronger: knowing that a little shaking of the tree will preserve the growth of it: wherefore being now reconciled to your Commons, feast, live, love and die together, and be more fame in your neare union, than ever divided in your hearts unkindnesse, so shall you meet in the end, and never part: But be like *Ra-*

chel and *Leah*, which two built up the house of *Israel*. You are now in the way and it is said, *Gen.* 24. 27. *That whilest the servant of Abraham was in the way, God blessed him*; the same God blesse you; and for your comfort and incouragement know, by so much shal you grow to perfection by how much you draw neer to unity, I confesse had the *Balaacks* & *Balaams* of our times bin so evil as they would have bin & intended to have bin, the world had bin overrun with evill, but such is the wisdom of God, that oft-times he hides from evill men those times and seasons that might prove prejudiciall to his people: so when *Saul* sought for *David*. It is true, the good God might have destroyed the *Balaams* and wicked *Sauls* of our times, but many times he will not, for God hath something more for them to do; and it is not so much glory to God to take away wicked men, as to use their evill to his own holy purposes, and gaineth many times more glory by working good by evill instruments, than by destroying of them presently in their wicked purposes: and this use I make of it, that it sufficeth a good man, that he resisteth the evil actions of the wicked whilst they love their persons. I confesse our *Balaams*, and our *Sauls* had gone very farre, but in some things God permits in indignation, not for that he gives leave to the act, but that he gives a man over to the sin in the act; and yet this sufferance implyes not favour but judgement, and God is contented the devill should winne himself credit (sometimes) where he means to judge. I confesse, our *Sauls* and our *Balaams*, like *Sisera* trusted in their strength, but like *Sisera* many of them run away, yet in spight of them all the Lord hath made a seasonable and hopefull provision for his people; and to that purpose the wise God (in spight of our *Sauls*) have brought your Majestie and Commons together. It is too true, by the means of our *Sauls*, your Majestie became to your Commons, as the Angel was to *Gideon*, and so made them afraid, but like the Angel that made *Gideon* afraid, your Majestie hath returned to their comfort; and as God, as he useth where he loves, he employes & like Christ himself, you are now willing to enjoy them by a willing contract, and not by a ravishment; and by this means you appear now to your people like *Moses*, who had more glory by his vale than by his face; and I do not doubt but when all things shall be made manifest, but that one faithfull *David* will be in more account with your Majestie, than either the *Sauls* or *Balaams* whatsoever. It is true,

by

by the means of our *Saul*, the Crowne is become full of cares, and your Majestie having been almost even wearied by them, would faine now take some rest; and that your Majestie may rest, I will take unto me that large promise, *Isa.* 45. 11. (and with *Jacob* will give God no rest untill he have blessed you.)

Thus saith the Lord the holy One of *Israel*, and his Maker, Aske me of things to come concerning my sonnes, and concerning the work of my hands, command ye me, nay; that is not all that I will do for you but I will commend you to the Honourable House of Commons, and tell them; Right Wise, Right Worthy, you see with *Abraham* his Majestie is willing to resigne, to winne the affections of his people by his justice in his government; the thing that I shall desire of you (for his Majestie) is but this, that your Soveraigne which is become your head being full of care and troubles that you would make his bed easie for him that notwithstanding your care in removing some that are about him) if there should still remain any about him that should go about to trouble him, against the thoughts of you when he wakes may make him lye down again, and take another nap. And the the doing of this for him will bring him from *Marah* to *Elim* and you will become as sweet and pleasant to the Church, and the three Kingdoms, as the tree that God shewed to *Moses* (which when he cast into the waters the waters were made sweet, which formerly were bitter) and then shall the Church of God sing the song of *Moses*, Exod. 15. I know that thankfulnesse and love, can do more with good men, than merit or necessitie; and me thinks I see you like our Saviour, who thirsted after the salvation of mankinde: and I beleeve it was not so much out of drinesse as out of love; Go you and do so likewise, knowing that modest beginnings and hopefull proceedings makes happy endings. And for your comfort know that God whose battell you fight will provide a due reward of your patience: and for my own part, I shall do with you as *Jepthe* did with his sword, and whilst he used it trusted to God: and with *Job* will be willing to wait the appointed time, for the accomplishing of those things that concernes both the good of Church and Common-wealth; and so I commend the saying of *Salomon* unto you *Eccle.* 9. 10. *Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*

FINIS.

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12

A great Robbery

IN THE

NORTH,

Neer Swanton in Yorkſhire;

Shewing

How one Mr. TAILOVR

was Robbed by a Company

OF

CAVALIERS,

July 12.

LONDON:
Printed for *George Tomlinſon.* July 28.
1642.

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July 12.

LONDON:
Printed for George Tomlinson. July 28.
1642.

A great Robbery in the North.

AT a lone house neer *Wetherby* in *York shire*, there dwelt a rich Gull (by name *Tailour*) whose wealth was so abundant, that he is knowne all about those Coasts by the name of *Rich Tailour*, but it seemes by the story, that he was as it were wedded to his riches, and thought it more Religion to adore his Gold than his God, insomuch that his parsimony was such, that he had even choaked his chests with his store; but God will not thus be cheated of his honour, but he will shew himselfe to be a God, and a jealous God, not failing to punish the offenders, to some purpose: it thus therefore hapned, Our most gracious Soveraigne which now is (I beseech the Heavens to blesse him, and send him long to reigne) stood in great need of money to pay his Souldiers which he had levied against the *Scots*, and was fain to borrow money of some good meaning men, amongst the rest, an hundred pounds were required from this fatned Bore, which took such delight to wallow in his silver dirt, but he would part with his eyes as soon as with his mony, as soon the one as the other, and at last gave a flat denyall, saying, that he neither could nor would spare it, and so dismissed the messenger. O Curt that any man should adore dirt and drosse so much, that he would not spare a doit to so good a purpose; surely, like a

greedy raſcall as he is, he doth thinke he ſhall never have enough, juſt like to the Rich man in the Goſpell, he was forced to pull down his old Barnes and build new, becauſe the old was too little to contain his ſtore, and yet never contented: or like the Horſeleech, he ſtill cries, Give, give, and yet his guts are ready to break. I hope the devill loves him ſo well, that ere it be long he will give him his guts full of no goodneſſe: but my pious rogue hath cauſed me to digreſſe, for he was not long without a match.

The Souldiers hearing what a maſſe of money this ſcraping wretch had gleaned up together, and how il-natured he was, that he was unwilling to ſpare an hundred pounds, which was (as it were) but a mite, in compariſon of his ſtore, thus plotted it, that they might be revenged of this griping, beaſtlike man.

A company of Troopers about eight or nine agreed together to go to this *Tailour*, and to ſearch and ſee what money he had ſo wickedly gathered together, well, they all agreed, and each man taking his Horſe, to the houſe of this rich *Tailour* they ride, and all things were very fit and convenient for them, for it was about twelve of the clock at night when they came thither; when they came thither, they found onely a man and a maid beſides rich *Tailour* himſelfe, theſe three they took and bound, each man drawing his ſword and putting it to his breaſt, vowing to kill him, if he told them not where his Gold was, he ſtraightwayes deſired them that they would ſpare his life, and then he began to bid them look in the

the till of ſuch a cheſt, and there they might ſatisfie themſelves; the cheſt by relation was at the leaſt three yards long, and when they had opened it, they found it as full cramb'd with ſilver as one piece could lie to another, which made them almoſt amazed, then they opened the till of the cheſt, where they found two thouſand pounds in Gold, that they took in the firſt place, and ſo much of the Silver that it amounted in all to the value of fourteen thouſand pounds. Now you muſt here underſtand, that the ring-leader in this act was one *Knowles*, who was heretofore a dancer on the ropes, and alſo a jeſter to Maſter *John Puntus* the French Mountebanke, which travelled throughout this Kingdom; who (when they had gotten the money) began to ſhew his feats of activity, upon the table, telling Maſter *Tailour*, that he would not take his money for nothing, he ſhould have ſome ſport for it, and after that done, they each man to his Horſe again, got as faſt as they could, and away they went to ſhift for themſelves. They had not been long gone, but *Tailour* got himſelf looſe, and unbound his man and his maid, and with all ſpeed ſent his man to make hue and cry after theſe Troopers which had robbed him, but they were not ſo fooliſh as to be taken, for every man ſought to ſhift for himſelfe, and they did it moſt compleatly; but this by the way.

It ſeemes by the ſequell, that their eyes were more than their bellies, and that they had taken more than they could well tell what to do with, therefore they

caſt a bag with two hundred pounds in it into a buſh, and ſo hied away. Now it chanced that two men were at plough together, and he that held the plough going that way where the buſh ſtood, and eſpied the bag with the two hundred pounds in it, he had no ſooner caſt his eyes upon the money, but he called to his man to ſhoot off, for he would worke no more that day, his man begin to grumble and grutch at it, ſaying, Ise not ſhoot off, nor Ise not leele my dayes worke not I: his maſter anſwered, I ſay, thou ſhalt not, for I will pay thee thy wages, as alſo to give thee thy ſupper; Marry, Gods bleſſing on your heart maſter, ſaid the man, and ſo they ganged along together to the next Alehouſe, which was not far from them, and there they began to call for their liquour about them, and in a while they beſpoke meat for their ſuppers, which incontinently they had, and to it they fell and fed heartily; but the old proverbe ſaith, That ſweet meat muſt have ſower ſauce, and ſo it had indeed, too ſower for the poor harmeleſſe men who were as innocent in the knowledge of the robbers, as the childe which was but even then borne. And thus it came to paſſe.

Old *Tailour* having ſent Hue and Cry after the Troopers which had taken his fourteen thouſand pounds from him, had this accident by the way.

The Hue and Cry chanced to come into the ſame houſe where theſe two poor plough men were which had found the two hundred pounds, where they poor innocent men were taken for ſuſpected perſons, to

be

he of the Robbers, and also the money which they had, old *Tailour* knew very well to be his, for there were nothing but halfe Crownes in the bag, and they had diminished but twelve shillings of it in beer, and their supper, the rest was all told, and found to be right; well, these men were suspected fellows, old *Tail'*. thought, and he swore he would hang them if it cost him halfe his estate. Accursed rogue, that will spend more to cast away an innocent man, than he will lend to his King; well, to the Goal they were conveyed, whilst the offenders revelled abroad in security, for some slipt over into *France*, some into *Ireland*, some to this place, and some to that place, where they all knew themselves to be in security; but God will never suffer the poor and innocent to perish, for after they had been a while away, they with unanimity wrote to the King for a pardon, shewing the cause that they did this deed, because they had not their Pay, and that iron-bound rogue would not give a Souldier a cup of drinke, if he should come and crave it at his gate; when our King had understood how the cause stood, and that it was (as it were) but equity to do as they had done, desired the Parliaments consent, and so pardoned them all; now they came powdring back again, when they heard how graciously our King had dealt with them, and this *Knowles* with old *Tailours* money hath bought a place at Court, and lives most gentilely; but those two poor plough-men they were enforced to stay in Prison till Goal-delivery, and indeed I thinke that they had done well to have alloted the two hundred

dred pounds to those two poor men which found them, whereby they have suffered all this wrong.

Thus have you heard the true relation of old *Tailour*, of his riches, how he was robbed by *Knowles* and his company, how they fled, and how they were pardoned, how two poor plough men were taken and apprehended for finding what they had cast away, and (the more is pity) they lie in durance for it at this time, and shall till a Goal-delivery, and in my fooliſh conceit, old *Tailour* was ſerved well enough, I pray God it may be a warning to all ſuch griping villanies. The Troopers they ſped well, but I would not wiſh men to attempt the like, leaſt they fall ſhort of their fortunes.

For if the Fates do once begin to frowne,
They'l kicke the ſtouteſt, and the ſtrongeſt downe.

FINIS.

13

HIS MAIESTIES Demands to the honourable Houſe of PARLIAMENT,

Alſo

Certaine Intelligences

From *Windſore*, *Marlborough*, & *Bathe*.

TOUCHING

The execution of the *Militia*.

With their number of trained Bands and voluntiers under the command of Captaine *Digges* and Captaine *Daniell*.

The unlawfull Commiſſion of Aray, executed by the Marques of *Hartford* and the Lord *Seymor*.

With the rude behaveour of the Caveliers.

Alſo the Parliaments Declaration. *Iohn Browne Cler. Parl.*

Lond. Printed for Iohn Ionſon. *July* 28. 1642.

HIS MAIESTIES Demands to the honourable House of PARLIAMENT.

Also

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From Windsore, Marlborough, & Bathe.

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With the rude behaviour of the Caveliers.

Also the Parliaments Declaration. John Browne Cler. Pa-

Lond. Printed for John Ionson. Iuly 2d. 1642.

From *Marleborough.*

ON the eighteenth day of this present moneth of *July*, the *Militia* was put in execution at which place there met foure hundred foot compleatly armed, under the command of Captain *Biggs*, Captain *Daniel*, and others, about an hundred Voluntiers from the Town of *Marlborough*; these men have made gallant expressions of their intentions to spend their lives and fortunes in the defence of the King and Parliament, at *Shipnam* there is this day expected six hundred Foot, besides divers Voluntiers, the Lord Marquess *Hartford* and the Lord *Seymor* are every day expected at *Marlborough*, to put the Commission of Array in execution.

From *Windsor.*

ABout some few dayes past there were some five Cavaliers that came into *Windsor* Forest to kill some of his Majesties Deer, and having gained a fit stand, took the opportunity of the next approaching Game, which were two lovely Stagges, the Cavaliers

that was to ſhoot indeavoured ſo to place them in his eye, that he might ſend a mortall wound to them both, and having ſhot like a good markes-man, made good his determination, upon the diſcharge, the reſt of the company came in with chearfull countenances to the fall of the Deer, endeavouring with all celerity to carry theſe Stagges away without a diſcovery, but their care and induſtry could not prevent their enſuing danger, the Foreſters having heard the report of the Piece haſted to the place from whence the ſound came, where they found theſe Cavaliers buſie about their ſtollen pleaſures, the Foreſters being all well armed martialled themſelves in in ſuch a way as they might beſt encounter with theſe Cavaliers that had been the deſtruction of their game, no ſooner had they obſerved the approaching danger, by way of Fortification each Gentleman placed his Horſe before him as a Bulwarke to defend their Bodies, and having laid their Pieces upon their Horſes, gave fire and ſent a volley of ſhot amongſt the Foreſters, the fight was for a while very hot, yet with little loſſe of blood, but the continuance of it made the Cavaliers ſpend moſt of their ſhot and powder, one of them flying was purſued by a Foreſter, and forced to deliver his Armes, the reſt of the Gentlemen upon a fair treaty had liberty to depart, leaving behinde them their Stagges. Much troubled were they at the conſideration of their ill fortunes, and thereupon entred into a deep conſultation how they might be revenged on the Foreſters, having laid their Plot, their next thoughts

were the putting of it in execution, in the first place they made inquiry for the Forester that had seised on the Gun, and being advertised that he was at a neighbouring Alehouse, they entred the house, seised on the Keeper, each man laying hold upon a part of him, insomuch as the miserable Keeper thought his limbes should be torne from his body, having haled him up and down, and putting him into a pitifull fright, they would not free him from the punishment they intended, till he had paid whatsoever expences they should then be at, and returne them their Gun with one of their Stagges, so much was the poor Forester tormented, that he willingly condiscended to their desires, after they had received their Stagge, and taken the benefit of his fees, they departed each man to his severall habitation, where they feasted themselves with fat Venison, not long after one of the Cavaliers were taken and conducted to go to prison, but so well was he beloved of the Female sex, that thirty Amazonian spirits rescued the Prisoner, the conductors presently fled from the fury of these malignant spirits, the prisoner presently hasted to some place of safety, and though the Sheriffe of the same County was then present, and gave order to a Trained Band that was then in readinesse to stay him, yet such was his nimblenesse, that hee passed through the severall rankes of the Souldiers and escaped. Such was the activenes that the by-standers imagined he had long conversed amongst those wilde creatures of the Forest, and that he was transformed into the nature of

them. It were to be wished, that such Cavaliers as these that will not be kept within the compasse of the Law might suddenly feel the scourge thereof, lest these extravagant courses makes others (that are better minded) follow their bad examples, and pillage houses.

[redacted]

From Bath.

THe Inhabitants of the Citie of Bath expresse their great greifes in that they have had little Company this Summer, they fear that their chief Benefactours bends towards the North, and that cold Climate makes them thinke the lesse of Bathing, for having had recourse to the waters of Knaresbrough their heat is allayed, the poor Guides are now necessitated to guide one another from the Alehouse, least they should loose their practise, the Ladies that are there are fallen into a Lethargie for want of stirring Cavaliers to keep them wake, were it not for these Nymphes the waters would lose their vertue, Nero's cauldron had never lesse purboyled flesh in it to please the palate of his Courtiers, the poor Fidlers are ready to hang themselves in their strings for a pastime, for want of other imployments.

Propositions

Propositions and demands of the King in his Answer to the last Petition of both Houses of Parliament.

1. THat the money gathered be not imployed against him, but for the relief of *Ireland*, &c.

2. That his Town of *Hull* be delivered up unto him and then he will pardon all persons that have offended, &c.

3. That the Navie be forthwith assigned and delivered into such hands as he hath directed, declaring it high Treason in the Commanders of those Ships so detained from him.

4. That his Parliament be adjourned and removed from *London* to a place more secure and safe for his Person, &c.

The Parliaments Declaration.

THe Lords and Commons do declare, that a Garrison of Souldiers is at Newcastle, *under the command of the Earle of* Newcastle: *Likewise Earle* Rivers *being put into the Commission of Array, exercises it with much rigour, imprisoning all those that oppose him.*

Ordered that this be printed and published.

Iohn Brown Cler. Parl.

14

RVLES

TO KNOW

A Royall King,

From a Diſloyall Subject.

WITH

An exact account given of the Jewels of the Crowne of ENGLAND.

Whereunto is added,

A Touch-ſtone for a Traitor.

VVritten by the Kings friend,
and a Lover of the Common-wealth,
Tho: Jordan.

July 20th.

LONDON,
Printed for *Robert Wood* and *Edward Chriſtopher*. 1642.

R V I E S

Rules to know *a Royall King, from a diſloyall Subject.*

A King is our Father which is on earth, in that he is the Father of his Countrey, and made Gods *Vice-gerent* by that *All-giving Power, Our Father which is in heaven.* This being allowed, we are the Kings Children, (as he is King, and we good Subjects) in that we are his Countrey: And (according to this ſenſe) none but a Traytor can be illegitimate.

There is this neere affinity betwixt a Royall King and a naturall Father; they have both a like power aſcribed by Divine Ordinance, and but one word to expreſſe that power; *Honour thy Father and Mother*, likewiſe *Honour the King*; and I may joyn the ſequell of the firſt to them both, *That thy dayes may be long in the land*, (I pray heaven we turn not this bleſſing to a curſe, and ſhorten our own dayes) There is ſuch a ſympathie in their equall power, & our filiall obedience, that I conclude he cannot truly honour his Father and Mother, that doth not honour the King: I am ſo confident of it, that were I the father of a knowing ſon, I ſhould gueſſe how much his duty were to me, by his obſervation of this command, *Honour the King*. Grace muſt take precedencie of Nature, though (according to Creation) to the laſt we are moſt lenitive. And ſince we are commanded one form of obedience to our King and Father, Father and King, I have ſome aſ-

ſurance there is an unity in their forme of govern-
ment. Firſt, in *Iuſtice*, a Father and a King have
equall power to correct offences, and mercie to re-
mit: They both make *Precepts*, and (according to
their piety) are themſelves *Examples*: They aſſi-
mulate in the way of Providence; As a father is
maſter of a Family, and protecteth the leaſt mem-
ber of it; ſo doth a King protect his Family, (which
is his Country) furrounding it with Fortifications
to prevent all barbarous invaſions; which if it
cannot be effected by his owne proper charges,
it is no more then duty the ſon ſhould help the fa-
ther. As no wiſe father will deſtroy his owne
houſhold; ſo no right royall King will ruine his
owne Countrey. With bowing reverence I re-
Mat. 7. 9, 10. cord the words of Jeſus Chriſt, *Or what man is*
there of you whom if his ſonne aske bread will give
him a ſtone? or if he aske fiſh will give him a Serpent?
This is one perfect rule to know a Royall King
from a diſloyall Subject. *Honour and obey him* in
his Laws. He cannot be a Royall King, that lets
a Subject rule him. His royalty conſiſteth in your
obedience, or in ſuppreſſing your diſobedience:
in which the King ſtill appeares Royall, and the
Subject diſloyall.

As it is inhumane, and ſtartles Nature it ſelfe to
ſee a ſonne draw weapons againſt the father; ſo it
ſhould doe in the oppoſition of a Subject to his
King: And becauſe the Lord would ſecure him,
fore-knowing the wickednes of the people, (who
conſtantly rebell againſt their Maker) he gave
them this ſtrong and moſt infallible Prohibition
in theſe words,

Touch

Touch not mine Anointed, and doe my Prophets no harme.

That is, doe not aſſault the King, nor his Orthodox Divines. This ſenſe is thus expounded. Some ſtill-ſtanding Neuter will anſwer me very ſeemingly honeſt, He will obey that Text; heaven defend that he ſhould lift a hand againſt his Soveraigne. But let me juſtly informe him, He is as guilty in ſtanding ſtil to ſee another doe it. He that doth no good, (where his ability can maintain it, and the cauſe require it) doth harme; and he that proceedeth not in that good, (having begun it) goeth backwards. He is no honeſt man that is a coward; and he muſt needs be a coward that is a *Neuter*, (a *Iohn-indifferent*) who would peaceably live in the Truth; but in caſe of neceſſity, when the cauſe requires it, he dares not hazard his life & fortunes for the protection of this Truth, there lies the cowardize, and (conſequently) the diſhoneſty. Is it not ſtrange a man dares not weare a ſword for feare of being beaten? it hath beene a cowards policie, who hath liv'd ſecure upon the valour of his adverſary; and his word is, *I hope you will not ſtrike a diſarmed man*: he ſhall never be *Iohn for the King* Ile warrant him, therefore Ile leave him.

The Royalty of a King doth mightily conſiſt in the loyalty of a Subject: True Princes will not be injured: The great unqueſtioned power that made the Univerſe, did make a King, but evill Subjects firſt made him a Tyrant. (A *Lyon will not be roughly handled*) A Princes anger to a Subject ſhould be received as wool embraceth flint, or any ponderous ſubſtance

caſt upon it. This is my fixt reſolution, Who loveth not truly a pious Prince, and ſuch a one is our moſt gracious Soveraign Lord King *Charles*, I will ſcarce beleeve that he can love his Maker. If any man be offended with it, let him doe his pleaſure; as he uſeth me, he would doe my Maſter, for whom Ile lay my life downe.

Wipe your eyes cleare, and I will ſhew you the Jewels which illuſtrate and illuminate the Crowne of England.

1. THe firſt you fixe your eyes upon, is the Jewel *Innocence*; ſo cleere, that Chryſtal would be a ſpot in it. The vertue is this, It darkens others eyes, but can it ſelfe receive no blemiſh; it is no colour, but a luſtre.

2. The next Jewel is *Fortitude*, a round ſtone, the vertue lyes within; where if you look you ſhall ſee to your thinking the beauty of a glorious creature crowned, and armed *capape* with many ſtout Commanders; the Banners bearing this Motto in them, *Vive le Roy*: a ſtone of moſt unvalued price, and worth your ſeeing.

3. The third Jewel is *Patience*, a ſtone that can cure the diſeaſe of a whole Nation, if it be not abuſed by too much handling.

4. The fourth Jewel is *Peace*, a Jewel not for every eye to look on, for it hath made ſome blind; in it ſelfe glorious, and of much vertue.

5. The fift Jewel is *Love*, a ſtone very ſcarce, but in the Diadem, and ſome few other Coronets. He that can truly view it, ſhall find it work upon the

the ſoule; it is the onely thing in the earth to cure a man corrupted with idle jealouſies.

6. The ſixt Jewel is termed *Royall Anger*, a ſtone that ſhews a cleare flame, yet appears burning and dangerous. It is not to be touched, but diſcerned at a diſtance. As you ſtand and look on it, it looks flaming; when you kneel, the fire ſeems to vaniſh.

7. The next Jewel to this, is the Jewel *Juſtice*; a ſtone foure-ſquare: you can ſtand no way, but it ſeems to be in your eye, and appears ſquare, which way ſoever you turne it. It is a ſtone ſo full of glory, many are afraid to look on it; yet they that have good eyes, may view it freely. Let any Traitor look upon it, his eyes will preſently be bloud-ſhot: therefore it is called by ſome, *A touch-ſtone for a Traitor*. I would not have a *Browniſt* look on it, for feare of ſpoiling his eyes.

8. The eighth and laſt Jewel is called *Mercy*, a ſtone of a moſt delicious colour, and pleaſeth every eye; It preſerveth good eyes, and cureth ſore eyes, if they be not too dangerous. It contenteth a good nature, but many times makes a bad one worſe. I have now ſhewn you the Treaſury of the *Regall Diadem*: if theſe pleaſe your eye, next Ile content your eare with a Sonet:

To a Tune compoſed by *W. L.*

____Peace, Peace,
The glory of a Kingdome doth
Conſiſt in well agreeing:
Faction is the worme that can ruine ſtraight,
A growing Common-wealth.

Ceaſe,

Ceaſe, ceaſe,
And jarre no more ye valiant Britaines,
Leſt you loſe your Being:
Turne your weapons againſt ſuch as daily wait
The ruine of your health.

Think abroad there be foes
That will come when your Drum
Calls for blows,
Who have often miſt the jarre
Of an Engliſh Civill warre.
France and Spain are full of thoſe.

Let the King have his due,
Leſt the dangers of Strangers enſue,
Though ye had a Laud *and* Wren,
Biſhops may be honeſt men,
And preach almoſt as well as you.

So ſhall the Common-wealth increaſe
In wholſome Lawes, in Love and Peace,
Which private mutiny would marre:
Deep pierce the wounds of Civill-warre.
Let us embrace with armes ſtretch'd wide,
And throw our Iron Coats aſide,
They were not made for us to jarre,
Or to contend in Civill-warre.
Let's bend our weapons againſt thoſe
Who are proclaim'd our Countries foes.
You would forſake theſe home-bred jarres,
Had you but read Pharſalia's *wars.* Tho: Jor:

God ſave the King.

FINIS.

15.

July 28. 1642.

BAD NEWS FROM IRELAND.

IN A LETTER DATED

from DUBLIN. *July* 20. 1642.

Whereunto is added, the manner of listing Souldiers under his Excellencie the Earl of ESSEX.

LONDON:

Printed by T. P. and M. S. in Gold-smiths-Alley.

July 28. 1642.

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LONDON

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July 28. 1642.

DVBLIN.

the 12. *July*, 1642.

Good Brother,

I Wrote you at large by the Poste the 8th Cutrant, of three Castles taken by our Armie, the last going forth; the first was on *Welch* his Castle neat *Leaslip*, who hearing of our Armie coming thither, left the Castle; the next was *Owen* Castle called *Re-coffy*; and the third was in a wood, counted the Invincible Castle, in Long gowes wood, where it is reported we lost great store of men that were wounded and killed. On Thursday last went Collonel *Gafford* hence for to garrison at Bullock the chief place of our Herring-fishing, and intends to send to *Scotland* for fisher-boats to take Herrings this season; he hath seven hundred men

there, it will be a great help to this City if herrings fall in as they did the last yeer. The same night he went to *Bullock*, he took forth three hundred and fiftie men, and went toward the County of *Wicklow*, the next day being Friday, he met with about six or eight hundred Rebels, who gave a faire charge, but fled, and himself gave a gentleman a charge, and the gentleman him, but Collonel *Crafford* shot him from his horse, and took his horse worth ten pound. He took from the Rebels about three hundred sheep, and sixtie or eighty head of cattell. Collonel *Crafford* slew not above three or foure men that he could find, but Collonel *Monk* its thought hath slain and taken betweene foure and five hundred, and went not above eleven miles from *Dublin*. Collonel *Crafford* was not strong enough to go far, but having done the battell (lasting but a little time) returned to his Garrison. All this while our Armie here doth nothing for want of money, our Souldiers die very fast, God knows it is a hard case that poore sick men must (instead of some comfortable broths, and other needfull things for men in their case) be tyed to eat nothing but bread cheese and salt beefe, their case is bad enough, and I am

afraid

afraid that if this Summer passeth over no otherwise then hitherto it hath done, that the next Winter will be worse then the last. You write of store of Moneys to come, this hath been sending ever since Sir *Simon Harcourt* came over, and if it stay but a while longer, we shall have most of our Souldiers to go back again for *England*, for they hear that there is great wages to be had in *England*. And another on Friday towards the County of *Wicklowe*, and carrying foure great peeces of Ordnance towards one *Talbots* Castle, they having notice thereof left the Castle, and our Ordnance came home again, but our Army goes on, there Colonel *Crafford* was once put hard to it, and retreated, but came on again (as is reported) and put the Rebels to flight. We have very bad news from the West parts, that our Lord President of *Mounster* is dead, and thought for very grief, that the weightie businesse in hand was so much neglected for want of a more speedie supply out of *England*, our Protestants being in many places in so great distresse for want of relief. Since which, we have intelligence that the Fort of *Lymbrick* is yeelded to the Rebels for want on relief, and the Town all in rebellion, it is a place of

great consequence, the whole City standing in an Iland compast with a great River unpassable without boats, and within it stands the Fort, but compast with the same River, now you may judge what ease the whole Countrey is in. This morning is come a report that the Fort of *Leas* is likewise surprised by the Rebels, we had a strong Garrison there, God knows what is become of them, we have likewise store of Rebels round about us here, and much hurt done daily to our Souldiers, and our cattell taken away to the verie Suburbs: we are almost in despaire of any relief in such time as may do us good, the controverse being so great in *England*, and when the Winter comes, a supply of more will rather do us hurt, then good, they will not be able to go abroad, and we shall but devour one another at home. God move the hearts of our Friends to think on us, and the God of heaven be mercifull unto us, that that hell-bred religion, the mother of Sedition, may not have the upper hand, I am much afraid of it, for I hear that the number of them that professe it in *England* is great: I am sorie I must write such ill news, but I write you alwayes as I hear the best to comfort Gods Church;

the worſt to move all to repentance: and all to informe you of the times. Thus commending you to him that is able to preſerve us at all times, I reſt,

Your very loving Brother,

R. C.

FINIS.

THe Perſons intruſted, by the Parliament to take the names of all ſuch perſons within the Citie of *London*, Suburbs thereof, and Burrough of *Southwark*, as ſhall voluntarily offer themſelves to be liſted for Souldiers, to ſerve under the Command of his Excellencie the Earl of *Eſſex*, ordained by both Houſes of Parliament to be Captain Generall of the Armie, to be raiſed for the defence of Religion, His Majeſties perſon, the Kingdom, and both Houſes of Parliament) do declare, that upon Thurſday the 28. of this preſent *July* by nine a clock in the morning, they will attend the ſaid Service in the New Ground incloſed by the Artillerie Company neer *Finſbury*, at which time all perſons already liſted or to be liſted, are to attend, and ſhall then receive direction from his Excellencie concerning their pay and Service.

And the ſaid perſons do give further notice, that they will likewiſe attend the ſaid Service from day to day, beginning at the houre beforementioned, as long as ſhall be needfull.

16

A ROYALL PROTESTATION

Made by the Kings most Excellent MAJESTIE,

To the Dukes, Marquesses, Earles, Barons, Gentlemen, now assembled at *Beverley* in *Yorkshire*, *July* 26. 1642.

And prescribed to be taken by all His Majesties followers.

The said Protestation tending to the preservation of the Protestant Religion, and the Lawes of the Kingdome.

Published by his Majesties speciall Command.

Whereunto is annexed likewise the Parliaments Protestation to maintaine the said Religion, the Lawes of the Kingdome, and the liberty of the Subjects.

Ordered by the Lords and Commons that this bee Printed and Published. *Jo. Browne, Cler. Parl.*

London, Printed by *T. F.* for *I. Horton*, *July* 28. 1642.

C R
SOUT QUI MAL Y PENSE
HONI

A Royall Proteſta-

tion made by the Kings moſt Excellent MAJESTIE.

To the Dukes, Marqueſſes, Earles, Barons, Gentlemen, now aſſembled at *BEVERLEY* in *Yorkeſhire*.

His Majeſty taking into his Royall conſideration the great diſtraction of the State, and the generall diſsentions in the Church about principles of Religion, and knowing that there are many potent enemies in this Kingdom that daily labour to ruine and con-

found the true Proteſtant Religion, and the profeſſors of the ſame, and that they may the better perfect their deſignes, they have out of a habit of Love, and ſeemingly profeſſing themſelves Proteſtants, although their hearts a
ſubtile
vantage
of the
whieh
and fea
ence, t
faction
of taking part with his Majeſty, gaine power to perfect their owne purpoſes, he thought it neceſsary to declare himſelfe to unfold his intentions, withall adding a Proteſtation taken firſt by himſelfe, and afterwards to be taken by all thoſe that have any command or imployment under him.

FADED P

Charles

Charles R.

WEe doe declare, that we will not require any obedience from you, but what ſhall be warranted by the Land.

r declare, that
ie Proteſtant Re-
the Law of the
ties of the ſub-
uſt Priviledges
ment, and ſhall
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forme the ſame.

And We doe declare, that We will not ingage you in any Warre againſt the Parliament except it be for our neceſſary defence and ſafety againſt ſuch as doe inſolently invade, or attempt againſt Us, or ſuch as ſhall adhere to Us.

found the true Proteſtant Religion, and the profeſſors of the ſame, and that they may the better perfect their deſignes, they have out of a habit of Love, and ſeemingly profeſſing themſelves Proteſtants, although their hearts are quite contrary, they being ſubtile ſpyes, they onely watch advantage to undermine the Rubrick of the Church and Kingdome, all which His Majeſty taking notice of, and fearing that in this great confluence, there might bee ſome of that faction which might vnder pretence of taking part with his Majeſty, gaine power to perfect their owne purpoſes, he thought it neceſsary to declare himſelfe to unfold his intentions, withall adding a Proteſtation taken firſt by himſelfe, and afterwards to be taken by all thoſe that have any command or imployment under him.

Charles

Charles R.

WEe doe declare, that we will not require any obedience from you, but what ſhall be warranted by the knowne Lawes of the Land.

And We doe further declare, that we will defend the true Proteſtant Religion eſtabliſhed by the Law of the Land, the lawfull liberties of the ſubjects of *England*, and juſt Priviledges of the eſtates of Parliament, and ſhall require no further obedience from you, then as accordingly we ſhall performe the ſame.

And We doe declare, that We will not ingage you in any Warre againſt the Parliament except it be for our neceſſary defence and ſafety againſt ſuch as doe inſolently invade, or attempt againſt Us, or ſuch as ſhall adhere to Us.

Likewiſe the Lords and others there aſſembled do declare that they will defend the true proteſtant Religion, the Law of the Land, the lawfull liberties of the ſubiects of England, and juſt priviledges of your Majeſty, and both houſes of Parliament.

Likewiſe the Lords and Commons aſſembled in Parliament, have thought it neceſſary to declare the grounds of their proceedings, that the world eſpecially thoſe that are apt to waver in their Reſolutions, may bee fully ſatiſfied, eſpecially concerneing matters of Religon, that it is from their purpoſes to let looſe the Reines of golden diſcipline and Government in Church, to leave private perſons in particuler Congregations to take vp what forme of divine ſervice they pleaſe, for they hold it requiſite, that there ſhould be throughout the whole Realme conformity

formity of that order which the Lawes enjoyne, according to the word of God

Likewiſe they doe declare that all their actions and intentions, counſell and determinations, tend to the advancement of His Majeſties Honour, the maintenance of the true Proteſtant Religion, the preſervation of the Lawes, and fundamentall inſtitutions of the Lawes of this Kingdome, the upholding of his Majeſties juſt and Royall Prerogative, the Rights and Priviledges of Parliament, and the liberty and propriety of the Subject.

All which things being obſerved both by his Majeſty and all thoſe imployed by him, they doubt not but God will bleſſe this Parliament with ſuch good ſucceſſe, as it ſhall be the beginning and foundation of more

honour

honour and happinesse to His Majesty, then ever yet was enjoyed by any of his Royall Predecessours.

Ordered by the Lords and Commons, that this be Printed and published.

John Browne, Cler. Parl.

FINIS.

THE DANGER TO 17

ENGLAND OBSERVED, &c.

H. Parker.

Upon its deſerting the High Court of

PARLIAMENT.

K. England: Lords & Comm.

Humbly deſired by all Loyall and Dutifull Subjects to bee preſented to his Moſt *Excellent Majeſtie.*

1

London Printed, *July* 28. 1642.

London Journal, July 28. 1642.

THE DANGER TO ENGLAND OBSERVED.

THat his Maieſty having firſt declined, and after deſerted and ſince by force of Armes prepared to invade his Great Councell (as we conceive) doth now expect a concurrence therein according to ſeverall meſſages and commands, not onely from divers perſons of both houſes of Parliament, but alſo from all his loving Subiects, amongſt whom we of the Citie of *London* are no inconſiderable number.

That we conceive (as the caſe now ſtands) that it cannot be, but a moſt impious and miſchievous thing in us, either to forſake, or by arms to ſeek the deſtruction of that ſacred Court; for theſe Reaſons.

Firſt, becauſe in former ages this Kingdome hath very ſeldome relinquiſht its repreſentative, elected, intruſted Councell, and when it hath, it hath ſoon found cauſe to repent that Treachery, and inſtability, & commonly that Repentance proved fatall both to King & kingdom.

Secondly, That private Councell by which his Majeſty is incenſed againſt his generall Councell, obſcures it ſelf from the world; neither their names nor qualities, nor their grounds of exception are declared or avowed. And ſince his Majeſtie is now attended by ſo many Peers, Councellors of ſtate, Judges, and Lawyers, and hath ſufficient Forces to commence warre, and cannot be imagined to obey the conduct of meere private reaſon, in a matter of ſuch tranſcendent conſequence, we are apt to thinke, that the promoters of this horrid warre would not conceale themſelves and their grounds, if they were not Papiſts, Prelates, Delinquents, neceſſitous Courtiers, or ſuch mercinary Swordmen, as no Nation nor age ever expected faith or pietie from. And there is a rumour here ſpread, that divers of the Nobles now in his Maieſties traine departed not from hence without great ſolicitation, and have not that freedome now of advice, or of acceſſe to his Majeſtie, or receſſe to the Parliament, as was expected, nor does any thing under their hands publikely teſtifie, how farre they adjudge this Parliament

trayterous, or this warre gainſt it juſtifiable. And yet policy, juſtice, honour muſt needs inforce this, and doth challenge it both from his Majeſtie and from them.

Thirdly, we having lived nearer and beene more jealouſly intentive eye and eare witneſſes of Parliamentary proceedings, then remoter countries, have not beene able to diſcover any diſloyaltie in the major part of Lords and Commons, but on the contrary, have ſeene all the ſlaunders of their enemies, detected of villanous falſhood and malice, as in the maine matters of ingroſſing the publike treaſure to their owne uſe, or ſeeking to corrupt the *Militia* of the Land, that thereby they might tirannize over King and kingdome, we beleeve, we ſee, we know the contrary, and ſo muſt needs all ſober men.

Fourthly, if his Maieſtie did not relie upon allegations without proofes, and if thoſe allegations alſo were not full of uncertaintie and inſuffiency many times, no blood need to be ſhed in this difference, a legall debate even in Parliament it ſelfe would ſift out the truth to the ſatisfaction of all the kingdome, and neither the Orators tongue, nor the ſouldiers arme (whom none but times very calamitous uſe to imploy) neede here to be ingaged: for ſometimes his Maieſtie profeſſes to have honorable thoughts concerning the Parliament, blaming onely the too great influence which ſome malignant partie hath upon both houſes, yet his Maieſtie names no malignants, nor ſpecifies the nature of that influence; ſometimes his Maieſtie chargeth by name ſome few of each Houſe, and promiſeth particular charges, but publiſheth none, ſometimes his Maieſty inveigheth againſt ſome particular Votes of the maior part of both Houſes, condemning them as treaſonable, and apparently illegall, but taketh no iſſue, nor aſſigneth any legall tryall, nor alloweth any appeale from his owne breaſt and Sword, and though in very termes no warre is confeſſed againſt the Parliament, yet it is manifeſtly levied againſt Sir *John Hotham*, *&c.* for being an Actor under the Parliament, and treaſon is fixed upon all ſuch as obey the ordinance of both Houſes: and yet both Houſes themſelves muſt not be thought to be aymed at; and as there is uncertaintie in the parties charged ſo there is the like in the crimes imputed, for ſometimes the ordinance concerning the *Militia*, beares the burthen of all. ſometimes ſome other plots & conſpiracies of bringing in an arbitrary power, and Ariſtocraticall uſurpation over King and kingdome, both are intimated, and a more ſatisfactory narration of particulars are promiſed, but we ſee no ſuch thing as yet performed. And thus the caſe not being yet rightly ſtated, nor the certaine traytors nominated nor the certaine

treaſons

treaſons declared, nor any other interpreter of Law, but his Maieſtie alone without any of his Peeres or Judges admitted, yet we are moved to betray that *treſhault* aſſembly, whom all law, conſcience and intereſt, nay, all that is ſacred or can be neare or deare unto us, bindes us to defend with our lives, till wee are clearely convinced of their falſhood to us.

Fiftly, divers exceptions taken againſt the Parliament much inſiſted on, as that they may vote the King to be at *London* when he is at *Yorke*, or declare treaſon to be loyaltie, and loyaltie treaſon, &c. ſavour of meere merriment, and require no other anſwer, if the ſadneſſe of the times would allow it, for though generall conſent inable the Parment very farre, whilſt it is not abuſed, yet that being all the *Baſis* of their power when that ſhall fall away (as it doth when groſly abuſed) all derivative power vaniſhes with it; and Story tells us that the Kingdome ſometimes hath cauſeleſly out of levetie and love of noveltie, betrayed the Parliament, but no Age ever ſaw one Parliament that proved treacherous to the whole kingdome.

Sixtly, as we ſee none but good fruits in this publike Councell, ſo we ſee none but bad in its private oppoſite, for when we ſee his Maieſty at the ſame time rayſing Forces here againſt a Parliament, not iuſtly convinced of treaſon, and yet not affording his ready aſſiſtance to ſupplies for *Ireland*, whilſt many Proteſtanes are murdered daily there for want of the ſame, and that by the hands of thoſe bloody miſcreants whom his Maieſtie never mentions without horror. And when wee ſee all intentions of forces abiured, and with ſuch high imprecations diſclaymed, except for a guard onely, and yet as ſoone as Forces are increaſed thereby, open defiance proclaimed to all which adhere to the Parliament in orders made for publique ſafetie. And when we ſee the intruſting of the publike *Militia* into faithfull hands by Authority of the whole ſtate thundred againſt as oppreſſive to the Subiect, and yet at the ſame time, Commiſſions of Array iſſued out to ſuch as my Lord *Rivers*, &c. the ſaid Commiſſions being as illegall and vexatious, and dangerous, and ſo generally knownto be; as the Ship-Scot was, when we ſee theſe things and many other like we grieve, we bleed inwardly for his Maieſty, & it ſeemes prodigious to us that ſo gentle a Prince ſhould indure ſo much, ſo many yeares together for ſuch Miniſters ſakes contrary to the prayers and adverti ſements of this whole glorious Britiſh Monarchy.

Seventhly, his Majeſtie reſts onely in generalls (which according to his Majeſties owne words amount to juſt nothing, for as generall complaints of ſubverting Law, and ſubjecting both King and King-

dome to lawleſſe Arbitrary rule, are preſſed againſt the Parliament, ſo nothing but generall promiſes, of making us a happy people, and conſenting to all juſt requeſts, are uttered by his Maieſtie: at this preſent when his Majeſtie prefers private adviſe before publique, yet he attributes generally all due reſpect to Parliaments: And when his Majeſtie takes up the Sword againſt the Parliament, the higheſt Court of Law in *England*, and not condemned, but by Edict Law onely, (no Peere, Judge, &c. appearing in the condemnation) yet this ſword is ſaid to be taken up meerely to protect the Law; This ſtrange perſecution of a Parliament, and all its favourers, by fire and ſword, which to our ordinary apprehenſions ſeemes ſo diſmall and fatall, eſpecially at this time, when it is as great a benefit to Popiſh Rebels in *Ireland*, as it is a ſcourge to loyall Proteſtants in *England*, & this muſt ſeeme not only to ſtand with his Majeſties generall expreſſions of Grace, but in a generall ſenſe it is it ſelf an act of Grace.

And this is not wonderfull, for we know that whilſt the Ship-ſcos, and all other Projects and Monopolies lay heavyeſt upon us, in all our ſore grievances and violations, generall expreſſions of Grace did ever accompany them, though they rather added than diminiſhed to the weight of our ſorrows. And therefore we have now the leſſe reaſon to comfort our ſelves with generall aſſurances, eſpecially ſince deeds of hoſtility faile not to attend our ſweeteſt words of clemency; Nay, and in the ſame Manifeſtoes, as we finde profeſſions favouring all of Law, right, and limited power: ſo we finde withall intermingled divers poſitions placing the King beyond all Law, right and limitation, and reducing Parliaments to leſſe power than ordinary Courts.

In all ſubmiſſive humility therefore we humbly proſtrate our ſelves before his Majeſties feet, with the pious tender of theſe our earneſt ſupplications.

Firſt, That it would pleaſe his Majeſty, in a war of this confounding nature to the three Kingdomes at once, and to the true Religion, in them to have recourſe to the impartiall adviſe of former ages, rather then of this.

Secondly, to abandon the Councels of Papiſts, as well ſuch as goe to Church by diſpenſation, as not, and as well ſuch as ſend inſtructions from beyond the Sea, as thoſe which are here more viſible; and in the ſame manner to reject the advertiſements of Delinquents, Prelates, Souldiers, &c. whoſe known intereſts makes them incompetent adviſers in this caſe, no age having a paralell to it, and if his Majeſty conceives publike adviſe to be partiall at this time; yet to let the king-

dome

dome know what private adviſe is hearkened to, and what the quality and grounds of it is, for the better vindication of his Majeſties Honour, and the more full ſatisfaction of all true Proteſtants.

Thirdly, To make a further gueſſe at ſome of his Majeſties Councellors, by thoſe falſe ſlanders of Treaſons which they have powred into his Majeſties eares, and are now diſproved to all the world.

Fourthly, That his Majeſty would not admit of any crime in the Parliament, but ſuch as beares the ſtamp and form of a legall and judiciall accuſation; and inſtead of generall invectives, to publiſh the certain kinde of Treaſons, and names of Traytors, and the certainty of his Majeſties evidence, and how far his Majeſty will refer the tryall thereof to any peaceable treaty, laying down the ſword in the meane time, without diſadvantage to either ſide, for if the offence of the Parliament be, that they have been too zealous of the ſafety of the Kingdome, in making Ordinances to ſettle the *Militia*, Then the queſtion is only, whether or no the King hath ſuch a ſole intereſt in the Towns, Forts, &c. and ſtrength of the Kingdome, as that he may at pleaſure intruſt them to ſuſpected Subſtitutes, in time of danger, without generall adviſe, nay contrary to generall conſent. And this ſeemes a ſtrange ground for ſuch an uncouth diſmall war, at ſuch a time as this, when it makes our Lords and Commons worſe Rebels then the *Iriſh*, and chuſes rather that the Proteſtant Religion, together with the Crowne there ſhall periſh, then any truce ſhall be granted here, or any umpirage admitted. It cannot but be better that the State of *Scotland* were intreated to mediate and arbitrate in this difference, then that ſo unſeaſonable and unnaturall a war ſhould be waged. For if Sir *John Hotham* be not fitter to be truſted than Captain *Leg*, and my Lord of *Warwicke* then Sir *John Pennington*, yet the Kings intereſt is not altered, nothing but the ſubordinate perſon is changed, and if this be not allowed to a Parliament, the Subject hath no remedy nor power of defence in any danger when the King miſtakes both his friends and foes: but if this be allowed, the King ſuffers nothing by it. He which ſerves the State faithfully, muſt needs ſerve the King faithfully, (it is to be wiſhed, the contrary were as true) a generall defection is not to be feared, nor could be redreſſed if it ſhould happen, and except in caſe of generall defection, the State cannot chuſe to the diſadvantage of the King: But if the *Militia* be not the main cauſe of this war, if any other ſuper-emergent exceptions, againſt any particular perſons, in, or out of Parliament may be taken, this may be debated, and accommodated legally without blood, except one ſide will declare it ſelf not to be ſatisfied

otherwiſe

otherwiſe then by blood. Till theſe things be better cleared no Force ought to be uſed, and if the King will admit of no truce, it will not be ſaid that the Parliament takes up Armes againſt the King, but the whole kingdome in its repreſentative Court defends it ſelfe againſt ſuch as have ſeduced, and uniuſtly incenſed the King, and ſuch, as though they have uſurped the Kings perſon, and word, and command, yet have not ſo true a right to his vertue, and authoritie, nor ought to bee held ſo friendly thereunto as the Parliament.

Fiftly, not to make the Parliaments arbitrary power in declaring Law, &c. any ground of charge ſince this ſtrife betweene prerogative and libertie muſt be decided, and by the Law it ſelfe without ſome interpreter cannot, and ſince his Maieſtie does not claime that ſole interpretation, and ſince the Parliament cannot be ſuſpected therein.

Sixthly, to judge of the Councellours and Fomenters of this warre by the favour which it beares to the Iriſh Rebellion, and the diſagreement thereof with his Majeſties former gracious profeſſions: and at leaſt to hearken to a truce till the Iriſh warre be ended, except the Lords and Commons ſeeme more deteſtable Traytors than the Iriſh Rebells.

Seventhly, That his Maieſtie will let us know ſomething in particular concerning our priviledges, in and out of Parliament, and what latitude of authority and power ſhall be granted to the repreſentative body of the whole Kingdome, even when his Maieſtie likes better of private adviſe; and alſo how farre his Maieſtie will grant his Royall Prerogative to be within the Cognizance and Declaration of the Lords and Commons, becauſe in our underſtanding to have no right, and no impartiall Judge of that right, and to have no limits, and no knowne limits is one and the ſame thing.

Now therefore our humble and heartie deſires to his Majeſtie are, that he would be graciouſly pleaſed to condiſcend to theſe ſo neceſſary things, now that ſo ſtreaming a Comet of bloody aſpect hangs over our heads, and ſo abominable a Warre is commenced amongſt us, it will facilitate a happy and faire accommodation, it will diſappoint the greateſt adverſaries of the Church and State, it will make his Majeſties raigne more bleſſed now, and his ſtory more candid and unſtayned with blood hereafter.

And his Maieſties moſt humble Petitioners
ſhall ever pray, &c.

18

A Very true and credible RELATION

of the ſeverall Paſſages at

MANCHESTER

the 15. th of *July* laſt,
1642.

VVherein is ſpecified an Invitation of the Lord STRANGE unto a Banquet, whoſe Life was afterwards much endangered by

Sir THOMAS STANLEY *Baronet*,
JOHN HOLCROFT *Eſquire*,
THOMAS BIRCH *Gentleman*.

As will be atteſted upon Oath, with the Declaration of the better ſort of the Townesmen of MANCHESTER.

London, Printed by T. FAVVCET, *July* 29. 1642.

A

Very true and credible

RELATION

of the several Passages at

MANCHESTER

the 15th of July,

1642.

Wherein is specified an Invitation

of the Lord STRANGE unto a Banquet,

whole Life was attempted

much endangered

by

Sir THOMAS STANLEY Baronet,

John HOLCROFT Esquire,

THOMAS BIRCH Gentleman.

As will be verified upon Oath, with the Declaration

of the better sort of the Townsmen of

MANCHESTER.

London, Printed by T. Paine, July 19. 1642.

A very true and credible Relation

of the severall Passages at *Manchester*, the 15.th of *July* last, 1642.

MY Lord *Strange* being invited the 15. of this Moneth to the towne of *Manchester* by neare twenty of the chiefe men and Officers there, unto a Banquet that afternoone, he being then accompanied with the high Sheriffe of *Lancashire*, the Lord *Molineux*, Sir *Gilbert Haughton*, Sir *Alexander Radcliffe*, Mr. *Holt* of *Stubley*, Mr. *Farington*, Mr. *Prestwich*, Mr. *Tilsley* & other Gentlemen of the best ranke in the Shire, accepted the loves of the said Towne, and his Lordship in his Coach attended with some thirty of his owne Horses, being but his ordinary attendance and met with at least a hundred Horse of the said towne, being the Inviters and their friends. At the entrance into the Towne were divers expressions of joy from the Inhabitants, as continued acclamations, Bonfires, the streets strowed with flowers &c.

His Lordſhip being with all the chiefe men at *Manchester*, in the houſe of Mr. *Greene* at the Banket, his Lordſhip ſtayd not a quarter of an houre but word was brought of Mr. *Holcroft* marching in the Towne with Souldiers armed with Pikes and Muskets, with their matches lighted and cockt, alſo a Drum beating before him to aſſemble more Companie (their Muskets alſo were charged with Bullets as appeared by thoſe which were taken from them) who preſented themſelves in the ſtreet in a warlike poſture, and at that time two other Companies aſſembling in like manner in two ſeverall ſtreets of the ſaid Towne environed his Lordſhip.

Mr. Sheriffe underſtanding this Plot and practice while he was in the Chamber with his Lordſhip ran haſtily downe for prevention of the pretended inconvenience, but finding my Lords horſe before his own, made uſe thereof, he found Mr. *Holcroft* neare the Croſſe with divers armed men, whereupon the Sheriffe did command him and the reſt in his Majeſties name to lay downe their Armes, keep the peace, and ceaſe the Tumult, but Mr *Holcroft* unwilling at the firſt

to obey, notwithstanding the Proclamation according to the Statute charg'd him with disobedience to his Majesties Lawes. My Lord observing the Sheriffes long stay and desiring to assist for the preservation of the peace, and missing his owne horse or any other was forc't to goe along the street a foot, without any of his ordinary servants, and made his owne way through the people, untill at the end of the street he met a horse of Sir *Alexander Radcliffe*, and in his passage was shot at with two Pistols out of a Window by Sir *Thomas Stanley* and another by him, as will be deposed, but God be thanked they both missed, he was also seen at the said Window, charging his Pistoll, there was also a Musket shot at his Lordship from a shop in the street, which was seen to hit the wall near by him. My Lord with the Sheriffe going their intended way, met a new Company, who thronged the streets, and endeavoured to stop the passage with Pikes and Muskets, their Captaine one *Birch* bad them give fire, but the Raine being so great put out most of their matches, and being resolutely commanded to advance their Pikes were much afraid and [illegible]

especially their Captaine, who hid himselfe under a Cart which stood in the street, the men seeing themselves overcome submitted & retired. The place being cleared his Lordship with the rest were going out of towne, but suddenly some came in the reare, & cut a Gentleman in the head and struck him off his horse, a Son of that Gent: rescuing his Father was also wounded, it is thought one of them is in great danger, the man that struck the old Gent: was shot, but not knowne yet by whom. This bloody assassinate was followed with great cunning and eagernesse by Sir *Tho: Stanley*, and Mr. *Holcroft* both his Lordships knowne enemies, they be men of decay'd fortunes and much indebted, ready to leave the Countrey, wherefore they thought convenient to build some hopes on others ruines, assuring themselves if that Town were in good termes with my Lord it would end all their hopes, thinking by this diveliſh Plot to master the Countrey by taking away his Lordships life, as may appeare by testimony offer'd to produce the party hired to murther his Lordship, affirming if the Towne were so kind then unto his Lordship to enter-

tertaine him with a Banquet, they would give him a second to breake the Peace.

When the Gentlemen of *Manchester* did invite my Lord into the Towne, his Lordship did acquaint them with an information, that Sir *Tho.: Stanley*, and *Holcroft*, had bin very busie that morning amongst divers armed Souldiers, wherefore his Lordship did aske them, if they would not like that his Lordship might come into the towne with his ordinary attendance, of which they seem'd most desirous, & prepared a Banquet for those his L^ships. servants, as they are ready to averre.

Next morning the chiefe of the Townesmen repaired to his Lordship who lodged but a mile off at Sir *Alex. Radcliffes*, with a Protestation of great griefe at this accident, and all of them under their hand did give his Lordship a declaration, that Sir *Tho. Stanley*, *Holcroft*, & *Birch*, were the disturbers of their Peace, and the only occasion of this treachery, so as my Lord and the towne are on very faire termes, and the other three by these meanes, God be thanked, discover'd themselves unto the world, so as no just, wise, religious person will hereafter give them any countenance.

We

Wee whose Names are subscribed doe conceive and are credibly informed That Sir *Thomas Stanley* Baronet, *John Holcroft* Esquire, *Thomas Birch* Gent. are disturbers of the Peace of our Towne of *Manchester*, and especially for their actions upon the 13. day of *July*, 1642.

William Radley.	*Nicholas Mosley,* Burrower.
Richard Johnson.	*Michael Dicconson.*
Robert Simonds.	*John Bowker,* Constables.
Ralph Brideoke.	

Francis Mosley.	*Michael Buxton.*
John Hartley.	*Richard Lomar.*
John Radley.	*Roger Rogerson.*
Nicholas Mosley.	*Lawrence Owin.*
John Marler.	*James Lightbound.*
John Gaskell.	*James Marler.*
John Lomar.	*Alexander Graeme.*
Richard Hollywell.	*Edmund Prestwich.*
Nicholas Hawet.	*Robert Potter.*

Vera Copia Test:
Andrew Browne,
Thomas Morris.

FINIS.

THE DECLARATION AND RESOLUTION OF *The Countie of* Leiceſter.

Delivered in Anſwer to to His Majeſties Speech, made to the whole County. Wherin they expreſſe their Zeal and Loyalty to His Majeſty and alſo their unchangeable conſtancie to maintain the Proceedings of *Parliament againſt all Oppoſition.*

Alſo the *Proteſtation* of the County of *Lincoln*, delivered to the Lords, by the Lord *Willoughby* of *Parham*, and by a Meſſage communicated to the Houſe of Commons, and by them approved of.

Alſo the Parliaments Charge and Command to all Juſtices.

Ordered, that this be forthwith Printed and Publiſhed.

Hen. Elſing. Cler. Parl. D. Com.

July 29. Printed for *J. Wels*, 1642.

THE

DECLARATION

THE DECLARATION AND Reſolution of the County of Leiceſter, to his Maieſty.

WHen His Majeſty came into *Leiceſter-ſhire*, He was pleaſed to deliver himſelf, his Intentions, and Deſires, to the underſtanding of that County; the Particular Grounds of whoſe Speech, were, *That as he was their lawfull Sovereign, ſo he might find their Loyall and faithfull acknowledgement of that Royalty, which he made no queſtion they were fully reſolved was due unto him.*

And that they would deliver up unto him the town of *Leiceſter*, and the Arms, which he did conceive did belong unto him, and which was for a long while againſt their Loyalty detained from him, and was diſpoſed of contrary to his intentions, and their Obedience.

And alſo that for the ſafeguard of his perſon, the Trained Bands might attend him, while he ſhould remain in thoſe parts.

His Majeſty having thus delivered himſelf, after ſome deliberation, anſwer was returned again to his Majeſty in the name of the whole County.

That they hoped his Majeſty did not ſo miſconſtrue their true and Loyall hearts, as that they ſhould make any queſtion of his undoubted Supremacie; whom they alwayes held, and will for ever maintain to be their lawfull and Royall Sovereign.

And that they would againſt all oppoſers whatſoever, maintain His Majeſties

ſties Honours and Dignities, ſo farre forth as his Majeſty ſhall love the Honour of God, and the Liberty of the Subject.

And yet wheras now according to the ancient cuſtome of *Parliaments*, they and the reſt of the Counties within his Majeſties Dominions, had entruſted ſome ſelect members with their [illegible], and liberties, to be directed, and rectified according to their judgment, and according to Law and Equity.

And wheras there hath bin bred ſome unhappy differences betwixt his Majeſty and his Parliament, occaſioned by the malignants, thinking to bring this Kingdom to deſtruction.

We are very confident, that well affected people will not proſecute any thing, but what ſhall be for the glory of God, the advancement of the true Proteſtant Religion, the Honour of his Majeſty, the enlargment and advancement of his Crown and Dignities, and the liberty of the Subject.

His

His Majeſty having received this Meſſage, ſeemed, and was very much diſcontented, and moved, and as it is reported, hath raiſed ſome Forces againſt *Leiceſter Town*, and is reſolved to obtaine that by force of Arms, what he could not perſwade nor entreat from them.

Many have bin the troubles in *Lincolnſhire, concerning the Militia*, and the Lord *Willoughby* who was elected by the Houſe of *Parliament*, as one fit and worthy of ſo great a place, had the *Militia* of that County committed unto him, yet in the execution of that Truſt he hath bin moleſted, and found much oppoſition.

Yet that County hath no way beene defected in their faithfull expreſſions unto him, which moved the Lord *Willoughby* to ſignifie the ſame unto the Houſe.

Whereupon, upon the 19. of *July* a Declaration or Proteſtation was preſented to the Lords, the Number of them being compleat, by the Lord *Willoughby*

loughby of *Parham*, from the County of *Lincoln*, which Declared their fidelity to the Houſes Commands, touching the *Militia*, which being communicated to the Houſe of Commons by a Meſſage, was received with much alacrity, and approved of, and it was deſired that thanks might be returned in both Houſes Names for the ſame.

The Parliaments Reſolution concerning the Commiſſions of Array:

WHereas *ſeverall Commiſſions of Array have lately iſſued out under the Great Seal of* England, *into the ſeverall Counties of* Leiceſter, Worceſter, *and other Counties of this Realm, tending to the great danger of his Majeſty, and the diſturbance of the peace of this Kingdome: For the preventing thereof, and of the Execution, and iſſuing out of any ſuch Commiſſions for the time to come, It is ordered by the Lords and Commons, That the Judges and Juſtices of Aſſize, of the ſeverall Coun-*

Counties of England and Wales, bee required in their ſeverall Circuits, at the Aſſizes and great Seſſions to be next held for each County, within this Realm, and the Dominion of Wales, in open Court, and in their ſeverall Charges to be delivered to the Grand-Juries at the ſaid Aſſizes, openly to declare and publiſh, that the ſaid Lords and Commons have upon mature deliberation, Reſolved upon the queſtion, That the ſaid Commiſſions of Array are againſt Law, and againſt the Liberty and property of the Subject: And that all thoſe that are Actors in putting the ſame in execution, ſhall be eſteemed Diſturbers of the peace of this Kingdome, and Betrayers of the Liberty of the Subject.

Ordered that this be printed and publiſhed.

John Brown Cler. Parl.

Hen. Elſing Cler. Parl. D. C.

20

A

PETITION

From the Towne and County of *Leiceſter*, unto the Kings moſt excellent Majeſty.

Alſo an other Petition from the Grand Inqueſt of the ſame County unto his Majeſty for the remouing of the Magazine

With his Majeſties *Anſwer thereunto.*

Likewiſe certain Propoſitions to his *Majeſty* by Captain *Grey* and the Earl of *Stamfords* Soul'diers touching the Magazin.

Alſo a Declaration from the Knights, Eſquires, Gentlemen, Grand Iury-men, and Free-holders, in the County of *Leiceſter.*

Ordered to be printed by ſpeciall command.

London, Printed by *A. N.* for *William Gay*, and are to be ſold at his ſhop in *Hoſier* Lane at the ſigne of the Axe, 1642.

July 29.

To the Kings moſt excellent Majeſtie.

The humble petition of the Inhabitants of the Town and County of *Leiceſter*.

JULY 22.

ACknowledging your Majeſties Princely proteſtations for defence of the Proteſtant Religion, the Lawes of the Land, (which your Highneſſe makes the juſteſt meaſure and rule of your royall prerogative, the liberty and obedience of your ſubjects) as alſo for the peace of the Kingdom, diſavowing not only intentions of war, as opening an iſſue to drown your Majeſty & poſterity, but alſo taking care that no poſture ſhould affright the ſubjects.

Yet we cannot but in all humility expreſſe our deep ſorrows for your Majeſties long eſtrangement from, and oppoſition to your higheſt and ſafeſt Councell of Parliament; on the ſucceſſe whereof the ſafety, honour, and glory of your Ma-

Majeſty and happineſſe of your ſubjects doth depend.

Well, we can never expect while we ſee Delinquents protected againſt the juſtice of Parliament, promoted to Honour and Offices of high truſt and power, ſuch as M. *Henry Haſtings*, who after he had appeared in an hoſtile manner to the great terrour of your Majeſties peaceable ſubjects, and was reſcued from the Miniſter of Parliament, did notwithſtanding (to the greater affrightment of all & miſcarrying of divers women) came with a troope of Horſe and Foot at midnight to *Leiceſter*, demanding the Magazine, and proclayming the Earl of *Stamford* and divers others by name with all their adherents traitors, and after all this is protected (as wee conceive) and made high Sheriff, and an approved Gentleman caſt out for no other cauſe appearing to us then the diſcharging of his duty to your Majeſty and the parliament.

Wee are deeply affected with theſe proceedings, as preſaging the ruine of all at once.

Therefore wee humbly pray that your Majeſties Commiſſion of Array declared to be ſo directly againſt Law (which your Majeſty makes the rule of our allegeance and obedience) may be

recalled, That justice may impartially proceed against all Delinquents, without which a parliament cannot subsist, That you would cashiere all such desperat persons as would ingage the Kingdom in a bloudy civill War, and abandon all the Counsellours of Division, That the honour and innocency of our worthy Knight, and the other five Members impeacht may be vindicated, That you would joyn your self to your parliament, as the only way to save our selves and bleeding *Ireland*, and that our Magazine and *Militia*, may remain in the hands of the honorable Earl of *Stamford*, whois instructed by the parliament. Wee stand resolved ever to maintain the true reformed protestant Religion, your Majesties person and authority, the Laws and free course of Iustice, together with the high and honourable Court of parliament, as the Bottom wherein all is imbarqued. Wee are Enemies to all that divide betwixt your Majesty and your parliament, or that have or shall affront or cast base aspersions on th t faithfull Assembly, and according to our just and free protestation, wee'l venture our estates and lives herein, and shall ever pray, &c.

To the Kings moſt excellent Majeſtie.

The humble Petition of the great Inqueſt for the County of *Leiceſter*.

JVLY 23.

Wee doe in all humbleneſſe acknowledge that during your Majeſties Reigne hitherto we have enjoyd that which is the greateſt bleſſing that can befal a Natiõ, a ſtable and uninterrupted peace, your Declaration expreſſes your Princely deſires of your ſubjects peace and welfare, being therfore the preſages of bloud and ruine do impend and hang over our heads, wee are forced to ſeeke a preſervative by our addreſſes unto your Highneſſe, if it may ſtand therefore with your Princely wildome as wee judgeit

ſtands

ſtands with the peace and ſafety of this County, our humble deſire is that there may be a ſafe diſtribution of this Magazine to the ſeverall Hundreds in this County to be diſperſed therein according to due proportions, and this to be done immediatly from the Magazine, That ſince it ſtands with the peace and ſafety of this County it may never be re-aſſumed but by a legall power, that the Keepers thereof may have their liberty and protection from dangers, for diſcharging their truſt. Thus ſhall you diſſolve theſe clouds of calamities that threaten us and elevate us to higher hopes of peace.

And we ſhall ever pray, &c.

Propoſitions to his Majeſty from Captain *Grey*, and the reſt of the ſouldiers intruſted from the Earle of *Stamford*, touching the Magazine.

I That there may be a fitt diſtribution of this Magazine to the ſeverall Hundreds in the County to be diſperſed therein according to due proportion, and this to be done immediatly from the Magazine.

II That it may never be re-aſſumed againe but by a Legall power.

III That the Keepers of it may have their liberty and protection from dangers for diſcharging their Truſt.

Given at the Court at *Leiceſter*, IULY 24. 1642.

HIs Majeſty hath graciouſly conſidered this Petition, and commanded mee to returne this Anſwer, that as the Petitioners have enjoyed hitherto the bleſſing of peace under his Majeſties Government, ſo he hath never expreſſed a greater love of it, and a care to preſerve it, then by his late bearing ſo many indignities to avoid all diſturbance of it; the which hee hopes will have that effect with his good ſubjects, that they will hence-forward have as great a regard to his honour, as hee hath to their peace, of which if all other were equally tender, no preſage of bloud, & ruine would hang over their heads. For your Magazine his Majeſty hath never looked upon this under any other conſideration then to preſerve it for the County whoſe it is. And therefore upon complaint heretofore made to him, that ſome perſons had preſumed in warlike manner to leavy it without any lawfull authority, his Majeſty out of his good affection to this Countie gave direction to prevent future miſchief, that the ſame ſhould be reſtored to the diſpoſition of thoſe to whom it belongs, and therefore well approves, that it be diſpoſed in ſuch manner and ſuch place as ſhall ſeeme beſt and fitteſt to the County, in which his Majeſty will not intermeddle. For the freeing and protecting the Keepers of the Magazin or their Seconds, his Majeſty knows not the meaning of the Petitioners, if they have had a lawfull truſt committed, and done nothing in diſcharge and execution thereof but what is warrantable, they need no other protection but that of the Law, but if in the violent and forcible removing the Magazine, and in the circumſtances of keeping they have done any done any thing unjuſtifiable, his Majeſty believes no truſt boldly undertaken can excuſe them, and therefore expects that this be immediatly delivered by the Keepers to the diſpoſall of the County without condition.

Falkland.

OUr will and pleasure is, That all our Officers and loving subjects doe suffer the Bearers hereof to passe quietly to their own houses. Given at our Court at *Leicester*, the 24 of *July*, 1642.

WHereas the Grand Jury at the Generall Assizes held in the County of *Leicester*, did prefer a Petition unto his Majesty for the distribution of the Countries Magazin to be divided into every hundred, and therein dispersed into every Town, according to the charge leavied upon them for the providing thereof.

And whereas it was also further in the said Petition desired, that the said Magazine might not be re-assumed again. Therefore the Baronets, Knights, Esquires, Gentlemen, Grand Jury-men and Free-holders, &c. doe hereby declare. That whosoever shall go about to re-assume or gather into one body again the said Magazine, or any part thereof by any Authority whatsoever, shall be adjudged, esteemed, reputed and taken to be an Enemy to, and a disturber of the publick peace of this County. And because no man may plead ignorance in this behalfe, It is agreed by all sorts, ranks, and degrees of persons above-named, That this Declaration be now openly read, and published, with an audible voice, in the face of the County, at this Generall Assizes held for the County aforesaid. Dated the 25 of *July* 1642.

The Copy of that the Grand Jury gave the Commanders of the Magazine.

WE the Gentlemen of the Grand Jury for the County of *Leicester*, have received the Magazine thereof from the East gate in the Newwork, and do undertake so neer as we may, that it shall be distributed to the severall Hundreds, and therein dispersed to every Towne, so neere as wee can equally. And that it shall be never re-assumed to our powers. In witnesse whereof we have subscribed our names the 25 day of *July*, *Anno Domini* 1642. Attested by all the Grand Jury.

FINIS.

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A REPLICATION

K. England.

Of the

Lords and Commons *Assembled* in PARLIAMENT,

To his Maiesties last Answer, sent by the Right Honourable the Earle of HOLLAND.

Die Jovis 28 Julii, 1642.

Ordered by the Lords in Parliament, that the Petition of the Lords and Commons in Parliament delivered to his Majesty the 16 day of July, together with his Maiesties Answer thereunto, and a Replication of the said Lords and Commons to the said Answer, dated the 26 of July 1642, shall bee read in all Churches and Chappels within the Kingdome of England, *and Dominion of Wales, by the Parsons, Vicars, or Curates of the same.*

John Brown Cler. Parliamentor.

July 29. London Printed for *John Wright.* 1642.

A Replication of the Lords and Commons assembled in Parliament, to his Majesties last Answer sent by the Right Honourable the Earle of HOLLAND.

THE Lords and Commons in Parliament, having taken into their consideration his Majesties Answer to their humble Petition for Peace, delivered by the Earle of *Holland*, Sir *Philip Stapleton*, and Sir *John Holland*, and the Demands which hee is thereupon pleased to make concerning the speedy

and preſent delivery of the Towne of Hull, the Magazine, the Navy, diſavowing the Ordinance of the Militia, the laying downe of all Armes raiſed by authority of the two Houſes of Parliament, and adjourning themſelves to ſome other place, doe beſeech his Maieſty to accept this their moſt humble, and iuſt excuſe, that they cannot for the preſent with the diſcharge of the truſt repoſed in them, for the ſafety of the King and Kingdome, yeeld to thoſe demands of his Maieſty; the reaſon why they tooke into their cuſtody the Towne of Hull, the Magazine and Navy, paſſed the Ordinance of the Militia, and made preparation of Armes, was for the ſecurity of Religion, the ſafety of his Maieſties Perſon, of the Kingdome, and Parliament, all which they did ſee in evident, and eminent danger, from which when they ſhall be ſecured, and that the Forces of the Kingdome ſhall not be uſed to the deſtruction thereof, they ſhall then bee ready to withdraw the Garriſon out of Hull,

to

to deliver the Magazine, and Navy, and ſettle the Militia by Bill, in ſuch a way as ſhall be honourable, and ſafe for his Maieſty, moſt agreeable to the duty of Parliament, and effectuall for the good of the Kingdome, as they have profeſt in their late Petition, and for adiourning the Parliament, they apprehend no reaſon for His Maieſty to require it, nor ſecurity for themſelves to conſent to it. And as for that reaſon which his Maieſty is pleaſed to expreſſe, they doubt not but the uſuall place will be as ſafe for his Royall Perſon as any other, conſidering the full aſſurance they have of the loyalty, and fidelity of the City of London to his Maieſty, and the care which his Parliament will ever have to prevent any danger, which his Maieſty may iuſtly apprehend; beſides the manifold conveniences to be had there, beyond other parts of the Kingdome. And as for the laying down of Armes, when the cauſes which moved them to provide for the defence of His Maieſty, the Kingdom, and Parliament

ſhall be taken away, they ſhall very willingly, and cheerefully forbeare any further preparations, and lay downe their Force, already Rayſed.

Die Iovis 28. Iuly 1642.

ORdered by the Lords in Parliament; That the Petition of the Lords and Commons in Parliament delivered to his Majeſty the 15 *day of* Iuly, *together with his Majeſties Anſwer thereunto, and a Replication of the ſaid Lords and Commons, to the ſaid Anſwer, dated the* 26. *of* Iuly 1642. *ſhall be read in all Churches, and Chappells within the Kingdome of* England *and Dominion of* Wales, *by the Parſons, Vicars, or Curates of the ſame.*

John Browne Cler. Parliamentorum.

FINIS.

HONI·SOIT·QVI·MAL·Y·PENSE
DIEV ET MON DROIT.

AN

Alarum to Arms,

OR,

The Kings Majesties Resolution,

To raise Arms against all those that shall oppose or resist Him, in the suppressing the Ordinance of Parliament concerning the *Militia*.

Published by His Majesties Command.

Whereunto is annexed

The Parliaments Resolution

To raise Forces to maintain the said Ordinance, and to defend all those that shall stand for the maintenance of the same.

Ordered that this be forthwith Printed and published:
H. Elsynge, Cler. Parl. D. Com.

The last news from *Hull*, of sixty Cavaliers slain by Sir *John Hothams* men.

London, Printed for *George Tomlinson*, July 29.
1642.

A New

Alarum to Arms,

or

The King's Majesties

Resolution,

Touching Armes to be taken up for the Defence of his
Royall Person, and the Priviledges of
Parliament, concerning the Militia.

The Parliaments

Resolution

AN

Alarum to Arms,

OR,

The Kings Majesties Resolution, &c.

HIs Majestie having by the Earl o *Holland* received a Petition for Pacification from the High Court of Parliament, wherein was an humble Remonstrance of their desires, both on His Majesties part and their own, wherein they solemnly protested that if His Majestie would be graciously pleased to condiscend to their Just, Honourable, and necessary requests, they would lay down all preparations of War, and surrender His Majesties Magazin into His Tower of *London*, and that all their Counsells and Determinations should be imployed to Advance His Majestie, and to Crown Him with more Honour then ever was enjoyed by any of His Perdecessors.

Notwithstanding His Majestie being seduced by some that are greatly feated to be Enemies to the Kingdom, was pleased to return this Answer to the Petitioners, and to propound these following Propositions.

1. That they would recall the Ordinance of the the *Militia*.

2. That they would deliver up His Majesties Magazine taken from *Hull*, be forthwith put into hands in which His Majestie may confide.

3. That His Navy be surrenderd by the Earl of *Warwick* to Sir *John pennington*.

4. That all Arms, Leavies, and Provisions for War, made by the consent of both Houses be immediatly layd down.

5. That the Parliament might be adjourned to some place where His Majestie might with security come neer them, and joyne with them in their consultations.

To these His Propositions, He added this His resolution, Declaring, that if these His Propositions shall be rejected, His Majestie nor doubting of the protection, and assistance of Almightie God, and the ready concurrence of His good Subjects, who can have no hope left them of enjoying their own long,

long, if their King may be oppreſſed and ſpoiled, and muſt be remedileſſe; & though His Towns, His Ships, His Arms, And His Money be gotten and taken from Him, He hath a good cauſe left, and the hearts of His People, with which He doubts not but with Gods bleſſing to recover all the reſt: Laſtly, if the preſervation of the Proteſtant Religion, the defence of the Liberty, and the Law of the Kingdom, the Dignitie and Freedom of Parliament,

Be Equally precious to the Petitioners, as they are to His Maieſtie (who will have no quartell but in defence of theſe) there will be a cheerefull and ſpeedy conſent to what His Majeſtie hath propoſed, and deſired.

And of this his Majeſtie expects a full and reall Anſwer by Wedneſday the Twenty ſeven of this Inſtant *July*, till then He will not make any attempt of force upon *Hull*, hoping in the Duty, and Loyalty of the Petitioners: And in the meane time expects that no ſupply of men be put into *Hull*, or any of His Majeſties goods taken from thence.

The Lords and Commons having received this unexpected Anſwer, ſet down their Reſolution concerning the ſame, in theſe enſuing Votes.

1. That an Army ſhould be forthwith raiſed for the ſafety of the Kings Perſon, defence of Both Houſes of Parliament, and of thoſe that have obeyed their Orders and Commands, and preſerving of the true Religion, the Law, Libertie, and Peace of the Kingdom.

2. That

2. That the Earl of *Eſſex* ſhall be Generall.

3. That in this cauſe, for the ſafety of the Kings Perſon, Defence of both *H*ouſes of Parliament, and thoſe who have obeyed their Orders and Commands, and preſerving of the true Religion, the Laws, Liberties, and Peace of the Kingdom; They will live and die with the Earl of *Eſſex*, whom they haue nominated Generall in this cauſe.

ORdered by the Lords and Commons Aſſembled in Parliament, that this be Printed and publiſhed.

Hen. Elſynge, Cler. Parl. D. Com.

FINIS.

A RERATION
OF
Threeſcore Cavaliers which was ſlain by Sir *John Hothams* men.

TO relate to you of a Victorious Battle fought between ſome of Sir *John Hothams* men and the Cavaliers, who marching out of *Hull*, encountred with two *H*undred and fifty Cavaliers coming towards *Hull*, they nobly ſtood to their Arms, and ſlew Threeſcore of the Cavaliers, and the reſt of them were forced to fly leaving their Arms, which Sir *John Hothams* men gained with the loſſe of one man.

FINIS.

A RELATION

OF

Threescore Cavaliers which was slain by Sir *John Hethams* men.

TO relate to you of a Victorious Battle sought between some of Sir *John Hethams* men and the Cavaliers, who marching out of *Hull*, encountred with two Hundred and [illegible] vrliers coming towards *Hull*, they nobly [illegible] Arms, and slew Threescore of the Cavaliers, and the rest of them were forced to fly leaving their Arms which Sir *John Hethams* men gained with [illegible] of one man.

FINIS.

THE PARLIAMENTS 23

RESOLVTION

CONCERNING THE

VOLVNTIERS

that are to bee

Rayſed throughout the whole

KINGDOME

Under the Command of His excellency the Earle of *ESSEX*.

LIKEWISE, HOW

DOCTER

BASTWICK

WAS TAKEN BY THE CAVALEERS AND how wickedly he was handled by them.

Ioh. Bro. Clar. Par.

Hen: Elſ. Parl. D. Com.

July. 30 .Printed for *Thomas Baley.* 1642.

The Parliaments
RESOLVTION
CONCERNING THE Voluntiers,

THE High Court of *PARLIAMENT*, having by ſeverall wayes, Attempted to ſuppreſſe the Cavaleers and others of the Malignant Partie, that have for their own particular ends endeavoured to Ruine the Kings moſt excelent Majeſtie, His Royall Poſteritie, The Lawes of the Land, the Priviledges and being of *PARLIAMENTS* with the iuſt Authourity of the ſame the utter extirpation of Religion which is, the moſt in eſteem able Iewels that is, or ought to be priſed, or eſteemed by all true Proteſtants the liberty and propriety of the Subject, the Common

Birthright of every true borne English man all which by their malicious practises, and evill designes of the said malignants have solely Aymed at, to which end, they caused his Majestie to engage himselfe in a Warr against His Parliament which Warr if prosicuted, will be in great danger of proving destructive both to His Maiestie and His Royall posteritie, to the Laws of the Kingdome, and the vtter dissolution of this government, which great and manifold dangers the Lords and Commons Assembled in Parliament, taking unto serious consideration and being desirous to use their best endeavours to prevent a warr, which did so much threaten a finall end almost assured destruction.

They haue though it necessarie to grant a Commission to the Right Honorable the *EARLE* of *ESSEX*, giuing him full power by the Authorithe of PARLIAMENT to raise, leauy, Muster, or conduct, such forces as shall be rayssed by Him into any part of this Kingdom.

to the end, that He may supsesse all forces that shall be rased by the Malignant Party, to disturb, the Peace of the Kingdom or to crosse the Proceedings of *PARLIAMENT* or to oppose those who obey the Ordinance of the *MILITIA*.

Likewise that no man may pretend ignorance, and by that meanes suffer the sayd Ordinance of *PARLIAMENT* to be opposed, by the

power

power or policye of the malignant partye.

They haue Ordered, that by the *LORDS* and Commons Aſembled in *PARLIAMNT* that in caſe any force be brought out of one Couutye into any other Countye of this Kingdom to deſturbe the Peace thereof: that the Lord Lievtenants of the Counties adjoyning, upon notice given unto them of ſuch diſturbance. by the Lord Lievtenants or Deputy Lievtenants where ſuch diſturbance is made, or hereby required to give ayd and aſſiſtance to. the ſaid Lord Lievtenants, and Deputy Lievtenants, or any of them ſo requiring the ſame, for the preſent ſuppreſſing of ſuch force and diſturbances of the peace, his voluntiers and ſuch of the Trained Bands of their ſeverall Counties that ſhall Voluntarily goe to give their aſſiſtance.

This is the Reſolution of the Lords and Commons for the diſpoſall of the Voluntiers now raiſed under the command of the Right Honorable the Earle of Eſſex Lord Generall of this preſent expedition.

For ſeeing that our Land is ouergrowne with the weeds of diſtractions, it is to be feared that leaſt oppoſition to the good intended proceedings of Parliament, which may ariſe, will without preuention, eaſily trip up the heeles of our ſtaggerin Commonwealth;

Nay

Nay ſuch cruell atempts haue made ſuch an Exordium already, that unleſſe well conceld reſolution we ſtop the ſtreame, it will turne to a flood, to ouerwhelme us, and bring with it a diſmall finis:

One of which diſaſtrous entrpriſes ſhall take place in this ſmall treatiſe.

THE TAKING OF *DOCTER BASTWICK* by the Cavaleers, and how wickedly he was handled by them.

IT happend, (ill hap indeed) that Docter *Baſtwick*, leaſt he ſhould ſurfeit with his revived comforts was brought to a game of hard fortune, For, he, having and over ruling deſire to aire himſelfe in the Country; in *LEISTER* there to taſt of quietneſſe a ſweat meat of fortune: was followed at the heeles by his former jalour, perſecution; After he had reſted their a while, his delight was equalled for the Parliaments deſires, in exerciſing the *MILITIA*, wherin was depictured the active perfection of a ſouldier, as alſo the paſſive loyalty of a Subject; and had come of to his credit but that he was ſurpriſed by the Cavaleeres, to their

ſhame. Who either (envighed his Honour or his Action,) ſuddainly would have the Souldiers of their owne Ranke, that is in diſorder, and that well experienced Doctor rather Chriſtian, ſuffered under the tyrany of which he had Death, had not our ſouraigne Let fly a mercifull warning peece, ſo to deter them that they ſhould not write Characters in his bloud, though indeed they would faine haue, perhaps have read an Anotomy Lecture over his carcaſe.

For words and blowes ſtroue which ſhould be formoſt, their buſy tongues tore his name, theire hands, his garments, him they Hectored and dragd along ſoe inhumanely that he might be iudged to meaſur his graue upon the ground whom ſence they durſt not depriue of life, they depriud of liberty, and Caſt in Leister Hule where he as yet remanes,

Great Pitty indeed that ſuch a member, who through his paſſing skill is of ability to ſaue his fellow Subiects as through his undanted Spirit to diſtroy and defeat an enemy, that ſuch a one ſhould finde a paſſage to an untimely Death.

But our hopefull, and I hope healthfull Parliament will ſoone diſpriſon him, for which purpoſe there bee Emiſſaries ſent to the Magiſtrats there and them of authority for his freedome, for indeed he hath ſerued a prentiſhip of

Sor-

Sorrow, and should bee Roman-free after the recept of soe many blowes with the Bills of ther hands.

Let us pray God to put an end to such ill begining so I end.

John Browne Cler Par
Hen Elsing Cler Par D Com

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SUNDRY 24

OBSERVATIONS

Of ſeverall

Paſſages and Proceedings

IN THE

NORTH,

THERE

Taken by a Subject well-affected to the Proteſtant Religion, His MAJESTIES Royall Honour and Greatneſſe, and the Peace and Safety of this Kingdom;

Sent unto a faithfull and intimate Friend of his in LONDON:

Containing

A DESCRIPTION OF THE Qualities, Conditions, Aims, and Intents of ſuch as intend to act the fearfull Tragedie,

THE DESTRUCTION OF HIS MAJESTY, AND HIS KINGDOMS.

Comprehending the way and means for the preſervation thereof, together with divers other remarkable and uſefull Conſiderations.

London, Printed for *I. C.* July 29. 1642.

Sundry OBSERVATIONS
of ſeverall Paſſages and Proceedings in the North, &c.

TO trouble you with every thing worth the Obſervation at Court, or in the Leaguer, were endleſſe. Therefore in generall pray take notice, that the Kings defenſive Guard doth ſo encreaſe, that unleſſe it be ſuddenly prevented (it is to be feared) it will grow ſo offenſive, That not onely His Majeſty will ſuffer in His Royall Honour and Greatneſſe: But this Nation will run great hazard of the extirpation of the Proteſtant Religion, the ruine of their eſtates, and the loſſe of their liberties.

The people that endeavour to act this Tragedy are divers, who will be ſooner deſcribed by their Qualities, Conditions, Aims and Intents, then by their Names.

1. The firſt ſort are Papiſts, and people popiſhly inclined, whoſe affections to the peace and welfare of this Kingdom, and the Proteſtant Religion, is well known.

2. The ſecond are Raſh, and unadviſed Noblemen, Proteſtants, (if of any Religion) who, if they had derived from their Predeceſſors, a proportion of wiſdom, and diſcretion equall to their fortunes and eſtates, would, inſtead of encouraging His Majeſtie by their purſes and preſence to a civil war, have joyned with the well affected Peers of this Kingdom, in petitioning His Majeſtie to peace, unity, and concord with His Parliament, (the onely remedy for all the diſeaſes, and diſtempers of this free Monarchy.)

3. The third are great Perſonages, and other well-born Gentlemen, of weak, or decayed eſtates, who conceive civil war to be the beſt way ſuddenly to raiſe their fortunes equall to their diſcents.

4. The fourth, Delinquents, who believe diſcord to be the moſt honourable way to free themſelves from condigne puniſhment.

5. The fifth, Cavaliers, whereof there are divers kindes, which to nominate, were too troubleſome, all concurring in this one opinion, That the time of diſtraction is their time of harveſt.

6. The ſixth ſort are people decayed or engaged, unable or unwil-

ling to pay their debts, either by departing with what they have already, or by endeavouring in an honest and laborious way, to get more wherewithall to do it; these men know an Army to be the surest place from an Arrest.

7. The seventh sort are a sottish, loose, drunken, idle multitude, who finde their pay and pillage to be more correspondent with their corrupt lusts, then their Trades and callings.

8. The eighth are inconsiderate, giddy Gentlemen, that imitate their Neighbours, and follow the multitude, as thinking it the safest way to preserve themselves and their estates, being altogether misled with false surmizes, and scandalous reports of the Parliaments proceedings.

9. The ninth sort are men without weapons, onely their tongues (two edged swords) whose Preaching and Doctrine is nothing but dissention; now whither Bishopricks, Deanaries, Prebendaries, or Pluralities, move them, or whither Gods glory, and the Kings honour, I leave the world to judge.

10. The tenth sort are Discontented and ambitious Lawyers, who against conscience and equity trouble themselves, and possesse the King with more quircks of Law, then this Age, or the safety of this Kingdom requires.

There are divers other persons who may be designed as chief Actors of this Tragedy: But I being confident that they aim at the Kings honour, and the Kingdoms safety; I forbear to rank them amongst the rest, rather desiring there were a greater number of them: You must needs acknowledge and confesse that of these ten sorts of people, there is no want neither in this Kingdom, nor in that of *Scotland*. I will assure you, that in these we finde it by experience to be true, that His Majesties Guard may be very well called a considerable Army, and without doubt (unlesse it be prevented) will within short time contain of such like people enough, not onely to maintain the siege against *Hull*, but to march unto the walls of *London*.

It cannot enter into my thoughts, that the siege of *Hull* is so much for the taking in of the Town (a thing so difficult, having the Sea to friend) as to spin out time for the gathering of Forces together for other enterprizes.

Had the Parliaments Petition brought by the Earl of *Holland*, Sir *John Holland*, and Sir *Phillip Stapleton*, been sent but three moneths sithence, I verily believe it had obtained a better Answer: You may per-

perceive by the ſaid Anſwer, that the King promiſeth, when the Parliament ſhall do ſuch and ſuch things (which I believe they will never condiſcend unto) that then he will lay down ſuch Forces as he ſhall have raiſed; which argues that His Majeſtie will be ſtill raiſing of ſome; yet the Parliament muſt not put any ſupply of men into *Hull*; the myſterie is too deep for me to comprehend.

Its time that ſome other courſe ſhould be taken, otherwiſe wee Engliſhmen may ſhake hands with the Aſanyne Peaſants of *France*, and our Soveraign, or his poſterity may condole with the King of *Spain*, who by reaſon of his Arbitrary Government, hath not Spaniſh Subjects enough left to raiſe another Army, unleſſe he drain his Convents and Univerſities, as he hath done his Cities, Towns, and In-land Villages, whence Carts loaden with manacled Subjects, have been carryed (like *Eſſex*-calves) unto the Wars againſt their fellow-Subjects, leaving few behinde them but women and children; which Tyrannie, accompanied with mercileſſe Taxes, (leavied according to the fancie of a Favorite) hath not left one Oliveyard, Vineyard, or Cornfield (of ten) cultivated in many parts of his kingdom.

As, that Peer of this kingdom, or that Member of the Houſe of Commons, that ſhould have a thought (much more do any act) to infringe the Kings juſt Prerogative (but for the preſervation of His Majeſtie, his poſterity, and his kingdoms) deſerves to be accurſed: So that Engliſh Subject which will not adventure his life and fortune, to preſerve the Crown and Dignity of his Soveraign, together with the Liberties which his predeceſſors have enjoyed, and whereunto he was born, ought to periſh, & be infamous to ſucceeding ages.

It is now high time for well-affected Engliſhmen to look about themſelves, to caſt an eye upon their children, to conſider of poſterity, and ſeriouſly to lay to heart the diſhonour which the Kings evill Councellours are endeavouring to bring upon His Majeſtie, and to his hopefull iſſue.

It is now no time to murmur or repine at one Neighbours preferment before another in matter of Government in Church or Commonwealth (the ſole ground of that unſeaſonable *London* Petition, a prime cauſe of the preſent diſtractions.)

We ought now to awake, and no longer to dream of an alteration of Religion, not at all intended (more then what is evil, unneceſſary, ſcandalous, or ſuperfluous, whereof the ſacred Scripture muſt and

ought

ought to be judge, whereunto all good Christians are bound to submit) by which means divers indifferent and conformable people have been disaffected.

It is a shame that any English heart should any longer imagine that a Parliament can have any other end then the Kings Honour, and the Kingdoms safety (wherein His Majestie himself hath the greatest share) If there be any Members of that assembly that have any such private aimes, I verily believe they are such who have left the House, either for feare of losing their places settled on them by the King, or for having been punished, or checkt for their unconscionable, or indiscreet Speeches.

Its now meer folly for any man to conceive that the just Priviledges of Parliament (the Apple of the eye of this Kingdom) can be maintained by the breaking of the neck of this.

The way and meanes at this time to preserve the Kings honour, and prevent our own miserie, is;

1. In the first place, to humble our selves before Almightie God for our particular transgressions; as also for the crying sinnes of this Kingdom, which deserve heavy judgement.

2. To become humble suitors to the all-seeing Deity, to open the eyes of His Majestie, so temperate, so mercifull, so gracious a Prince, that He may look upon himself, His Posterity, and loyall Subjects, and that He may discerne who are His wicked and dangerous Counsell.

3. Thirdly and lastly, to use dilligence in the meanes: For as a good learned ancient Divine affirmeth, we shall tempt God, to ask for that we labour not for; and as we pray, so our endeavours must second our devotion.

As for this dilligence, in the meanes we have a late example in our neigbour Brethren the *Scots*, in whom if it were no rebellion to take up Arms to defend their Religion, Laws, and Liberties, certainly it can be none in the *English*, who are as free-borne as they.

This in-coming of the *Scots*, puts us in mind of severall humble Petitions, and Declarations of theirs, which received harsh Answers, and yet we see all is reconciled between His Majestie and them, and some of those which His Majestie was informed were His chief Oppossers, are now His chief Officers of State in that Kingdom.

Why should we English men then dispair? Although His Majestie

jeſtie drew His firſt breath in that Kingdom, yet He hath drawne much more in this; And although His Majeſtie hath a great Revenue there, yet He hath a farre greater here, and as he hath many faithfull good Subjects amongſt them, ſo He hath many loyall and obedient Subjects amongſt us; and why then ſhould not we have hopes to enjoy our Priviledges as well as they? I have heard often that the Kings of *England* can do no wrong; therefore it muſt needs be the greatneſſe of our ſinnes, or the badneſſe of our Engliſh Counſell that are about His Majeſtie, both which let us beſeech the God of Heaven and Earth to remedy, by pardoning the one, and amending the other.

I well remember that in the Kings Anſwer to the Parliaments firſt Remonſtrance the State of the Kingdom, His Majeſtie doth acknowledge, that by plauſible Propoſitions He was perſwaded to paſſe many Patents, &c. fit to be ſuppreſſed, which argues that His Majeſtie had then ſome Counſellours about him not ſo good as they ſhould have been. Likewiſe His Majeſties Reconciliation with the *Scots*, and preferring ſome of them to the chief Offices of State, whoſe life he had been adviſed to take away, preſuppoſeth that all the Councell given His Majeſtie concerning them was not good, and why may not the Councell now given His Majeſtie be as bad?

I have often heard that the Parliament (the Kings great Counſell) have undertaken (under God) to make His Majeſtie a proſperous and happy King, ſo far forth as he would be adviſed by them, the unknowne Counſell of His Majeſtie can promiſe him no more, He hath had ſeventeen yeers triall and experience of the one (as its like) during which time His Majeſtie and the Nation have received much diſhonour abroad, and no leſſe trouble, vexation, and diſcord at home, which conſideration ſeconded with the experience of the honour and proſperity which his predeceſſors have enjoyed by harkning to the other, ſhould in all reaſon be a maine motive unto His Majeſtie to hearken to his Parliament in all things (though but for a triall) ſome ſhort time, which if it would pleaſe the Lord to give him a heart to do, there would (without doubt) be very little occaſion to petition His Majeſtie to remove his evill Counſellours from him, for they would of themſelves labour to avoid his juſt wrath and diſpleaſure.

It is well knowne here that the Parliament hath made choiſe of the Earl of *Eſſex* to be Generall of their Forces, and that the Drums

are

are dayly beating for the raiſing of ten thouſand men; It is now reported that not only the Parliament, but the well-affected People of the Kingdom, are ſomewhat doubtfull of ſome of the Captains, and moſt of the Common Souldiers; it having been reported, that if ever they came to meet with the Kings Army, they would joyn with them, & that therupon the Parliament hath thought fit, & many of the Nobility, Gentry, Citizens, and Free-holders have reſolved to accompanie the ſaid Earl in perſon, as well knowing that it concerns His Majeſtie and the whole Kingdom: For they conceive the caſe to be

Popery, or Proteſtantiſme.
Slavery, or Libertie.
Eſtates, or none.

Conſiderable things to be lookt after, eſpecially when ſuch reports are here amongſt us, and ſeconded by experience of ſome who have received pay from the Parliament to ſerve againſt the Rebells in *Ireland*, and are now here ſerving againſt the Parliamen it ſelf.

If this news from thence be true, it will much rejoyce many of the Gentry and almoſt all the Free-holders in this Countie, where (if they had but ſome ſhelter) there would be found ten for one that would chooſe rather to loſe their lives, fortunes, and eſtates, then disjoyne the King and Parliament; as well knowing that the head and body cannot ſubſiſt without each other, this I know to be true; and I would to God the King knew it as well before he diſcover himſelf ſo far as to loſe the hearts of his People. I affirme not this, becauſe it is mine own reſolution to live and die for King and Parliament joyntly: But becauſe I have examined it, and am in conſcience bound to believe it, when men declare themſelves in ſuch dangerous times as they are here now, where divers well-affected People are compelled to do what is againſt their conſciences, whereof I do intend to give you an ample relation by the next ſure conveyance. In the meane time I commit and commend you to the protection of the Almightie, who if it be his will and pleaſure to appeaſe theſe diſtempers, can quickly do it; but if he hath decreed to afflict and puniſh this Nation for the manifold crying ſinnes thereof, we muſt all with patience ſubmit, and comfort our ſelves with this, *If we ſanctifie the Lord of Hoſts, and if he be our feare and our dread, he will be a Sanctuary unto us.*

FINIS.

A 25.

RELATION

From the

RIGHT HONOURABLE

The Lord Viſcount

CONVVAY,

OF

The Proceedings of the Engliſh Army

IN

ULSTER,

From the ſeventeenth day of *June* to this preſent. 1642.

Sent to a worthy Member of the Houſe of Commons, and by him directed to be Printed.

July 30.

London, Printed for *Joſeph Hunſcott*. 1642.

A Relation of the proceedings of the Engliſh Army in *Ulſter*.

UPon Friday the 17. of *June*, Generall Major *Monro* marched with about two thouſand foot, being commanded men without Colours, from *Carrickfergus*, within a mile of *Liſnegarny*, and the ſame night, the Lord *Mountgomery* with 700. foot, and three Troops of light-horſe, and about 400. of the Lord *Clancboyes* foot, and a Troop of Horſe were come before, and quartered between the Generall Majors men, and the Town; And the Lord *Conway* came that day from *Belfaſt*, with five Troops of Horſe to *Liſnegarny*, where his Regiment lay, intending to go the next morning with the Army, but his Lordſhip being newly recovered out of a long ſickneſſe, and not having ſo much as walked out into the Aire before that time, took could; and the next morning being ſick in his bed, he ſent to the Lord *Montgomery*, and after half an houres private diſcourſe, by adviſe, the forces were divided, and marched towards the *Band*-ſide, by two ſeverall wayes: The Generall Major with his own foot, and all the horſe, except one Troop, took the way of *Dromore*, and through the Plaines, and the reſt being 500. of the Lord *Conwayes* foot, one hundred of Captain *Chichesters*, and all the Lord *Montgomeries*, and the Lord *Clancboyes* foot, and a Troop of threeſcore Dragoons commanded by Captain *Rawden*, marched through *Killulta* to clear all the Woods, where they found greater difficulty and paine in throwing down ſeverall Breaſt-works the Rebels had made at divers paſſes, and in making up the Bridges, then in beating the enemy away; for upon the noiſe of the Armies coming out, they quit thoſe works, retired with all their Cattle and Goods

over the *Band*, burning the Country all along, only in one place, neer the *Lurgan* at a great Bog, ſome Muſketiers were left to play upon our men through ſeverall holes, they had made in a Breaſt-work at a great Bog, with which, two wings of one hundred Muſketiers a peece, were quickly beaten off, and they put to ſave themſelves by running; our men came very late that night to their quarters upon the *Band*-ſide at *Knock*-bridge, where ſome of the Rebels were cutting the Bridge; but the Dragoones which were in the Van alighted (the ground on this ſide being a deep Marſh, and the Cauſey all broken) and beat them from their work, and chaſed the Rebels on the other ſide, and brought over about twenty of their Cows, and ſome Mares.

The Generall Major came the ſame night to *Tollik*, neer the *Band*-ſide, about two miles above the *Knock*; but we came ſo late, That we could not perceive his fires, or be aſcertained of his being there, So that Captain *Rawdon* was ſent very early the next morning with his Troop, to finde out the Generall Majors quarter, and to acquaint him, That the Lord *Montgomery* and thoſe forces, were at *Knock*-bridge, and attended his directions, and advice, what was to be done that day. The Generall Major after ſome time of conſideration, reſolved not to march over the *Band* with his forces, having received intelligence, that the Rebels were all fled into the Woods and Mountains beyond *Dungannon*, which was farre, and he unprovided of victuall for ſo long a march, Thought it fitter for him to return by the Mountain of *Mourne*, and *Mac Cwrans* Woods, where it was likely ſome of the Rebels and their Goods were harboured, (for in the former dayes march, he found none of them in *Killwarlin* Woods) by which way alſo he ſhould underſtand the State of the Garriſon at the *Newry*, being to go neer it; and to his took with him five Troops, *viz.* the Lord *Conways*, Lord *Cromwells*, Major *Mathews*, Captain *Upton*, and Captain *Trevers*, and ſent the Lord *Montgomeries*, Lord *Clanboyes*, part of the Lord *Grandiſons*, and Colonell *Hills* Troop (commanded by Captain *Windſor*) back, with Captain *Rawdon*, to joyn with the Lord *Montgomery*, and the forces with him, whom he left to their own Counſells, to take what way they ſhould think fitteſt for the advantage of the ſervice, and cutting off the Rebels. That day being almoſt half ſpent before thoſe horſe arrived at the *Knock*; upon notice of the Generall Majors reſolution, after a little debate, it was agreed, That all the horſe ſhould immediately be ſent over the *Band* at a troubleſome Ford, below the broken Bridge, to

diſcover

diſcover as farre towards *Armagh* or *Langhgall* as they could, and to return that night; and upon their return and intelligence, it ſhould be reſolved, whether the foot ſhould paſſe the River, or retreat.

That day proved very ſucceſſefull, The horſe marched ſix miles and overtook three hundred Cowes, which the enemy was driving away, and killed divers of the Rebels, and took a Prieſt, *Chanter* of *Armagh*, and a principall Councellor to Sir *Phelim ô Neal*, who was ſince hanged, but would not confeſſe or diſcover any thing.

The next morning with great difficulty and much time ſpent, the Army and bagg ge paſſed the River, and a great Bog neer the Ford, and all the horſe, except a party of two and thirty, which were ſent to diſcover about *Charlemont*, marched directly to *Armagh*, where they reſted an houre; and upon certain intelligence by ſome Engliſh that had eſcaped from their thraldom, upon the enemies flight, That there was no Garriſon in the Town of *Keynard*, and but few men in Sir *Phelemy ô Neals* houſe, and that Sir *Phelemy* himſelf, was newly returned from *Tirconnell*, where he received a great defeat, and that there were many priſoners there, both of Engliſh and Scotch; the horſe marched with all ſpeed to *Keynard*, where without any great difficulty, they took the Town, and Sir *Phelemy ô Neals* houſe, which was built of Freeſtone, and ſtrong enough to have kept out all the force we could make. The Inhabitants were run out of the Town, and taken their Goods, all that were portable, and for haſt, had not killed any priſoners; who welcomed us kindly upon their knees, and looked like ſo many ghoſts, their faces and apparrell, ſpeaking their condition; and Captain *Rawdon* hearing from one of them, that the Lady *Caulfield* and her children, and divers others, were kept at a Stone houſe, neer *Braiſtree-Woods*, where the enemy lay, immediately marched thither with his Troop, and found her at the door, and her children and others ready to be carried away towards the Wood, with the Rebels, who had ſent her Goods, and their own before; but they immediately fled, being well horſed, and ours weary, left her, and ſhe and the Company were brought away in ſafety, and ſome of the Goods recovered by a party ſent after them. That night the horſemen ſtood all in Armes, and ſent back to *Armagh*, (which was ſix miles off) to the Army for 300 Muſketiers, who came very early, under the command of Lieutenant Colonell *Hamilton*, the Lady *Caulfield*, and the priſoners of the laſt ſent day in *Phelemy ô Neals* houſe that night, where there was good ſtore of Houſhold-ſtuffe, and ſome

Plate; but the beſt part of it was upon Wanes, at the arrivall of the horſe, which were driven the next day another way, then was intended (back to *Armagh*) after the houſe was pillaged, and the new drink found in the Town drunk up, the Souldiers burnt the Town, and Sir *Phelemy's* houſe, and marched back with above 200 poor priſoners, towards the Army at *Armagh*.

During the Action, the Rebels lay within three miles in great numbers, as was certainly informed by divers Rogues that were killed about the Town, and we ſaw of their horſe ſcouts on ſeverall Hills, yet they attempted not ſo much, as to give us an Alarum.

Upon Tueſday morning, the horſe and foot marched from *Armagh* toward *Charlemount*, where Sir *Phelemy* himſelf was, and Collonell *Con ô Neal* and *ô Caan*, being the place of their greateſt confidence, and where they have made a ſtrong and handſome trench about the Town, and have a ſtrong Caſtle, and two Pieces of Ordnance.

At *Blackwater* about a mile from the Town, Sir *Phelemy* himſelf had been about a quarter of an hour before our coming, and laid two Muſkettiers in a ſtrong Breſtwork, to defend a Ford over the River neer to the place, where *Tirone* gave the defeat to *Bagnall*, upon which our fore Troop of 150 Muſkettiers plaid a while, but without any harm to the enemy, by reaſon of the work; yet thereupon, the greateſt part of them quit the work, and about 20 or 30 of the beſt men, and moſt of them Gentlemen defended it very gallantly, untill the horſe plunged through a deep Ford, and charged them within the work, there being away to enter about it, where every man of thoſe 20 or 30, but one were ſlain, and no hurt on our ſide, ſave that Major *Crawford*, and Captain *Rawdens* horſes was ſhot: In the purſuit of thoſe that fled, our horſe came very neer Sir *Phelemy* himſelf, if they had known it, he could not have eſcaped; for he fled towards *Dungannon*, with not above three or four in his company, he could not retire to *Charlemount*, becauſe ſome of our men were got between him and that place. Preſently after, about twelve of the clock we marched on towards *Charlemount*, which was long a doing, in reſpect of a Cauſey and Bridge that they had broken, and it was long a mending. At our arrivall, the Commander of the fore Troops, by order of the Lord *Montgomery*, ſummoned the Rebels to deliver up the Town and Caſtle, otherwiſe to expect no quarter for man woman or childe: they alledged, They kept it for the King, and deſired time till the next day, being Tueſday, at one of the clock, which was

denyed

deayed, his Lordſhip beleeving, That in that time, they expected ayd, or would provide the Caſtle of Victuall out of the Town, and we could not hold a long ſiege, being unprovided both of Victuall and Ammunition: Bread we had none at home to bring out; and having no money, if our ſtore had been greater, carriage was very hard to be gotten, So that it was reſolved to fall upon their Trenches that night; and to that purpoſe long Faggots were preſently made, and in the twilight, four parties were ſent out, who filled up their Trenches, and aſſaulted the Town in four places, and got out without any difficulty, the moſt of the Rebels having quit them, and fired the Town, and ranne into the Caſtle, before our men could get over to them; Our men lay in the Trenches, and about the Caſtle all night, and ſpent divers ſhot at the Windows, without any great harm on either ſide. The next day being Wedneſday, very early, advertiſement came from Sir *William Brownelen* a priſoner in *Dungannon* Fort, that he, and Lieutenant *Martin*, and ſome others, there ſeeing our Tents five mile from them at *Charlemount*, took a reſolution, to endevour their own freedome, and that night joyned together, and with the help of ſome Iriſh that had formerly had relation to them, ſeized upon the Captain, and became Maſters of the Fort; whereupon, the Lord *Montgomery* with all the horſe, and a good party of Muſkettiers, marched immediately to *Dungannon* with great care and warineſſe, leaſt this had been a trick of the Rebels to force this Letter from Sir *Williams*; but it was found well, and the Caſtle delivered; and upon debate, it was reſolved to leave a Garriſon of 100 men, and to hang the former Captain, and his men; and Captain *Jones*, a Captain of the Lord *Conways* Regiment, was put there with eighty foot of his Company, and twenty of Captain *Rawdens* horſe. After this, having intelligence there, that the Lady *Blany* was kept in the Woods four mile from *Monaghan*, which is burnt, All the horſe were ſent immediately towards *Monaghan*, they marched all night, their way was through *Keynard*, where nothing was left quick, but ſome angry dogs and embers; and after day break, they came through *Monaghan*, and being ſo farre in the Rebels Countrey ſo ſuddenly, they killed above 100 men they found in their way; but the good Lady was removed farther into the Woods, the night before, and the Country were drawing together upon an other occaſion to meet Sir *Ptelemy ô Neal*, to conſider of making head againſt our Army; So that after we had gathered in about 150 Cows, and many Mares, and relieved very many priſo-

ners,

neer, & killed about 50 or 60 more, that came to scout and discover about *Armagh*, and Master *Barnes* house; from whence Captain *Dillon* (that commands Captain *Chichesters* Troop) brought much prey, and divers prisoners. All the horse marched back to *Charlemount* with their prey, and arrived there safe at night, after a long march of neer sixty miles in two dayes and a night. In the Fort of *Dungannon*, was found a Brasse peece of Ordnance, which carries between 4 and 5 l. Bullet, which the Lord *Montgomery* brought back with his foot to *Charlemount*, with one of Sir *Phelomy ô Neals* Teams, taken at *Reynard*, and with it, made three shot, but with little harm to the Castle, which the Lord *Montgomery* perceiving, that some of the Rebels appeared at a Wood side, and not knowing but the horse being absent, they might get between him and them, and being altogether unable to lye there, having no more Victuall or Ammunition then was requisite to march home with, he retreated to *Blackwater* over that broken passe, and there stayed till the horse returned, on Thursday night.

The next day Captain *Rowdon* was sent with a party of horse, back to *Dungannon* with Ammunition, and 100 Cows, and as much provision of Corne and Meal as could be gotten in the houses and creats thereabout, and the Army marched to *Armagh*, whither he came late that night, and brought one Master *Stewart*, whose Mother was Sister to the Earl of *Tirone*, and who had been all this time with the Rebels. And that morning Captain *Mac Donnell* (who had burnt *Dungannon* the day before the Fort was taken) was killed neer the Town, by the Corporall that commanded the twenty horse, left with Captain *Jones*.

On Saturday the Army marched from *Armagh* to *Loughbrickland*; and the next day to *Lisnegarvy*, where the Cattle were divided among the Souldiers, all that was left unstollen, and uneaten, which was to every four of the foot one, and one to every two of the horsemen.

FINIS.

26

TERRIBLE NEWES

FROM

Leiceſter, Warwick, and *Stafford-ſhire*. Declaring the Proceedings in each ſeverall County, from the 21. of *July*, to the 27. 1642.

Wherin is Diſcovered a great Conſpiracie againſt the Town of *Leiceſter*, and the Earl of *Stamford*, plotted by *M. Henrie Haſtings*, with three great skirmiſhes betwixt the ſaid *Haſtings*, and the Trained Band of *Leiceſter-ſhire*.

Alſo his Majeſties Reſolution concerning the County of *Warwicke*. And the *Parliaments Declaration* and *Reſolution* concerning the aforeſaid *Maſter Haſtings*.

Ordered, that this be forthwith Printed and Publiſhed.

Hen. Elſing. Cler. Parl. D. Com.

July 30. Printed for *J. Wels*, 1642.

NEWS

Horrible News from Leiceſterſhire, Staffordſhire, and Warwicke-ſhire.

THere hath bin ſince the 21. of this inſtant month of *July* many feares and jealouſies entred and dived into the hearts of the Inhabitants of this County, by reaſon that they are in great hazzard of undergoing the like burthens, which the Northern Counties have done.

The firſt beginning was by reaſon of the proceedings of M. *Haſtings*, who ſo rigorouſly and violently doth proceed againſt thoſe that are well affected

to

to the *Parliament*, for within these few dayes he hath marched more boldly up and down the Country, then he did at his first comming.

He hath made many Onsets against the Earl of *Stamfords* House; where a great deal of the *Magazine* now remains, for the safety and security of the whole County, but he was fain to return again with some losse, having had many repulses at the said place.

He hath marched divers times towards *Leicester* and *Loughborow*, not doin much harm, but now his followers with much Rigour and cruelty, begin to take mens horses and goods away by violence, seizing upon any thing that doth please their minds; with many more Terrible and Cruell impositions which the poor distressed Inhabitants are fain to undergo.

The Kings Majesty is resolved either to return to the North again or else to come into *Warwick-shire*, and as it is thought, to put the *Commission of Array*

in

in Execution; which ſtrikes terrour to the hearts of thoſe who are well affected to the *Parliament*.

Who are theſe but the Diſturbers of the peace of this Kingdom, which hath brought theſe Diſtractions upon us, the greateſt part of them being Catholicks, and members of the See of *Rome*.

Their wicked Deſigns and Practiſes hath very much diſtempered this whole Nation, and diſquieted this Kingdome, that the generall Body is now out of frame, even from the head to the foot; ſo that in the whole Body, there ſcarce remains any ſound part.

The Cavaleers have made three ſeverall aſſaults againſt the Lord *Stamfords* Houſe (thinking to ceize of the Ammunition therin) were valiantly Repulſed by the Earls ſervants, and the Trayned Band of that County.

And ſince all theſe, now within theſe few dayes, there was plotted ad invented a moſt Damnable and treacherous Conſpiracy againſt the town of *Leiceſter*.

For

For wheras divers of the Cavaleers approaching neer the town of *Leicester* gave out many threatning Speeches against those that were Well-wishers to the *Common-weal*, saying that there was an Arrow comming that would bring all such to due obedience, and for their parts they were resolved to take what they could, and to obey Mr. *Hastings* Commands.

Where with much rigour and cruelty they take away mens goods and Cattell by force, doing much harm unto the said County.

The Inhabitants seeing them proceed more and more in their cruell actions, resolved to have a generall meeting, where they concluded, that there should be 3. or 400. forthwith raised for the suppressing of them, and also took a solemn Oath, vowing and protesting, that they will maintain the Priviledges of Parliament, the Laws of the Land, and the liberty of the Subject, with their lives and fortunes, against any that shal oppose them.

The

The Commiſſion of Array is ſet up in *Staffordſhire*, and the Lord *Paget* expected to put it in execution, and that the Earl of Eſſex their old noble friend and Lieutenant, is now expected to meet him, which will hardly be in regard of his Excellencies great employment for the *weal publick*, So that now every one as his fancy leads him, takes upon him with open invectives to cenſure his Majeſtie or Parliament, but the moſt bitter ones fly againſt the Parliament, one of note upon the bench at *Stafford* in Seſſions time.

Such things as theſe do raiſe diſputes, and ſet heart burnings one againſt another, and do preſent the Country like a Cockpit, one ſpurring againſt another, likewiſe the many threatnings of Papiſts amongſt us, as boldly mouthed, as if open Wars were already proclaimed, betwixt us, our Fears are renewed every night, we have put our ſelves into a poſture to defend our ſelves, but for ſo doing:

ing are threatned without all measure God in his good time abate the pride of such as seek by evill courses the subversion of this flourishing Kingdom.

The Lords and Commons do also Declare, that the Sheriffe of *Leicester* hath indeavoured and laboured to keep the peace, when Mr. *Hastings* marched from *Loughborow* to *Leicester* with about 300. men, armed in a Warlike manner, was for his good service, put out of his Office, and Mr. *Hastings* made Sheriffe in his place.

Ordered that this bee printed and published.

Hen. Elsing Cler. Parl. D. Com

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A TRVE RELATION OF HIS MAJESTIES RECEPTION And Royall Entertainment at LINCOLN,

BY THE Knights, Esquires, Gentlemen, and Free-holders of the said Countie.

Printed at *York*, and reprinted at *London* for *Iohn Thomas*, 1642. Iuly 30.

A true Relation of His Majeſties Reception at Lincoln, *July* 13. 1642.

UPon the diſloyall Oppoſition mayntained againſt His Majeſtie at *Hull*, and ſome particular Intimations from the Lord *Willoughby* of *Parham*, to the Chiefe and Petty Conſtables Within their ſeverall diviſions, of certaine Troops of Horſe likely to come out of the South, to be quartered about *Lincolne*, (with other concurring preſumptions) it was apprehended (by thoſe of quickeſt inſight into publick affairs) that our County (in theſe diſtracted Times) was likely to prove the Stage of ſome diſmall Tragedy (the ſeat of a deplored Warre.) Whereupon the prudence and providence of ſome (whoſe Affections and Zeale to publike good, have Merited worthily of the Country, and therein alſo of the whole Kingdom, were awakened to endeavour his Majeſties Viſit of this County, a hopefull means to prevent that miſery. His Majeſties, wholly intent upon the peoples ſafety, was graciouſly pleaſed to come amongſt us;

and

us; and how those Clouds of our fears lessen, and what transcendent expressions of Iustice, Mercy, and Protection He gave to us? His Majesties Speech will present to you. That which I undertake (with a desire ingeniously to discharge, is a brief and true Relation of that loyall, dutifull Reception, beyond all expectation, hee found amongst us. I need not speak, what many have already divulg'd, that *Lincolnshire* should be on of the leading presidents of conformity and obedience, to the Ordinance, concerning the *Militia*, but it is thought *Wednesdays* Work will beget a better belief. True it is, His Majesties Resolution for *Lincoln* comming suddenly, and the Summons to the Knights, Gentlemen, and Freeholders, not dispersed very speedily, a slender appearance, under those disadvantages, had been excusable: But to the glory of God, the Honour of His Anointed, the Credit of Religion, and proofe of our Loyalty, I write, and thousands will attest it, there was never a more joyfull, unanimous, orderly Confluence at any time, upon any occasion, before any presence There hath been much speech of the sixty thousands in *Yorkshire*, and surely, so farre as the view, and Iudgment of the Field led me, we yeelded not much in number, and nothing in weight.

For

For foure Miles the way was a throng, which received our Soveraigne all along, with ſuch Peales of Shouts, and vocall Acclamations (*A King, A King, A King*) as abundantly teſtified the Ioy, and loyaltie of our Hearts, all our Bodies animated as it were with one ſoule, willing, if poſſible (in a Voice to our dread Soveraigne) to have breathed it out in gratulations. The Gentry (not ſatisfied with ſound) all drew their ſwords, ready to plead His Majeſties Rights (in a Loyall Adherency to Him, in the way of His gracious Speech, and Declarations) with the utmoſt hazards. The Clergy, computed between two and three hundred, Ecchoed out and redoubled their gratulatory ſalutations, (*Vivat Rex*) with ſuch a pleaſingneſſe and content to His Majeſtie, as He vouchſafed a Princely Recognition of their Dutifull Expreſſion, His Highneſſe paſsing through this Guard, the many thouſands ſpecified, and deſirous to revive the hopes of our Happineſſe, with His ſpeech as well as preſence, prepar'd one forthat purpoſe; which being bruited, as is now commonly diſperſed, His Majeſty commanded Sir *Iohn Monſon* to Reade to us in His owne Preſence, an everlaſting Witneſſe of His gracious Goodneſſe, which envy will never ſtaine, nor time periſh. One thing,

thing, by the way, would not be ſilenced, That in this great concourſe, there was not obſerved a Papiſt of any note, within this whole County that waited on Him, the common Blurre wherewith many Malignants too boldly ſcandall, and aſperſe Him. The Country with all Loyall violence thus purſuing him: The City, pregnant with like joyfull conceptions, was deliuered of his Congratulations by the Recorder, the proper Organ for thoſe Conveyances, who may well beare a part in this rare Conſort, whereto his Majeſty *Ex Tempore*, made a gracious anſwer to euery Branch. The whole Corporation awaited with a full Appearance of their train'd Bands, and all other poſsible ſolemnity they could expreſſe, upon ſo ſhort a notice; Inſomuch, that many thinke *Wedneſday* was the Funerall of the New *Militia*: if ſo, certainly it had an Honourable Entertainment: But I had rather obſerve, then calculate. Yeſterday the Prime Gentry of our County preſented an humble Petition to his Majeſty, by the Hand of the right Honorable the Lord *Willoughby* of *Erſebie*, which found a moſt gracious acceptance, and receiued a no leſſe gracious anſwer: That for His Perſon, Crown, Eſtate, or Poſterity, He neither expected, nor deſired

their

their, nor any of His Subjects aſsiſtance, longer then he ſhould protect them, their Religion, Lawes, Intereſts, and juſt Rights of Parliament. In which Caſes, let the Tongue cleave to the Rooſe of that Mouth that ſpeaks, and the Hand wither from that Arme, that moves againſt Him. There is a Petition prepar'd to be preſented to the Honourable Houſe of Commons, already Subſcribed by the Chiefe Baronets, Knights, Eſquires, Gentlemen, and Clergy of the County, and is to be atteſted, with all ſpeed and conveniency, by the concurrent Free-holders, which done, it will appeare to be the ſenſe of the whole County, as a Letter to Maſter *Speaker* plainly intimates.

The laſt place brings in a Liſt of thoſe many Worthies of our Country, who after the Famous example of the Noble Volunteers of Iſrael, in the dayes of *Deborah*, offered themſelves willingly the Lords Aſsiſtants, by furniſhing his Annointed Vicegerent, upon the grounds, and for the ends in the Declaration ſpecified, with ſome Troops of Horſes for publique Service in the Countries ſafety. Which free Oblation, preſented to His Majeſty, with many expreſsions of the Countries enflamed

Zeale,

Zeale, to Serve Him, in all His Iuſt Commands, was received with as much Grace and Favour, as could be expected from ſo High a Majeſty. And doubleſſe, the good example of their Loyalty to His Majeſty, and Affection to the Publique good, will draw on a Generall Concurrence in ſo Honourable an Engagement; whereto the preſent Seſſions, and diligence of the well affected will give a ſpeedy and great Advancement.

From Lincolne, *July* 15.
1642.

FINIS.

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SOME FEW AND SHORT
Conſiderations
On the preſent Diſtempers:

By J. P.

THE tie which I have as an honeſt man, and the right which I have as a free-man, of ſpeaking what I think conducible to the weale publike, hath invited me in the crowd of others who blot paper, *Commodare vocem, commodare operam, etſi nihil profuturam forſan, conaturam tamen prodeſſe*, and in the Exigents which now preſſe us, to commend to all men, ſpecially to the wiſdom of our great Councell, theſe few particulars. Seneca.

Firſt, we having at preſent a Commonwealth, in which, as *Tully* ſaid, *Nihil mali eſt, nihil adverſi, quod non boni metuant improbi expectant*, and matters being now reduc'd to that extream article of time, on which depends miſery or proſperity, that they would be pleas'd with one eye to look up to His Majeſties gracious inclinations, his readineſſe for, nay his deſire of any honorable tranſaction, his pretentions to no greater latitude nor altitude of Pre-

rogative, then what his Anceſtors (as he conceives) enjoy'd actually or virtually; with the other to look down to the ground they ſtand on, the depth of that precipice, on the skirt of which they (and in them the Commonwealth) are, to remember that of an Ancient;

Prudent.

——Sciſſura domeſtica turbat
Rempopuli, titubatque foris quod diſſidet intus.

Though the Propoſitions be not in every circumſtance as they wiſh, καιρῷ δουλεύειν, (a thing expedient, and ſutable, not to policie onely, but Chriſtianity, *Rom.* 12. 11.) eſpecially to weigh well that of the ſame *Cicero, Omnis pax bello civili utilior.*

Secondly, what probability or rather poſsibility there is of recovering *Ireland*, if the time to be imployed in the reſtitution of it be expended in the compoſing of our own diſtractions, the monies for that Countries relief be exhauſted in the protraction of civil diſcord, and the perſons who ſhould quell Rebellion abroad, be miniſters in a war at home here. And if that Kingdom ſhould be loſt, in what ſtate this would be, in how deſperate, how deplorable a condition, how unable long to defend it ſelf.

Thirdly, if the Votes of whatſoever they paſſe, though in a compleat body, without His Majeſties ratification, be doubted whether efficacious and obligatory, how much rather then, when that body (as at preſent) is ſo mutilate and defective, as not to want the head, but ſo many Members too. What ſome Books have, *Quod major pars curiæ effecit, pro eo habetur ac ſi omnes egerint*, I confeſſe is true, but

(among

(among other reſtrictions it receives) is to be underſtood of a full Aſſembly, or where who are not preſent, are abſent *Reipublicæ cauſa*, (a thing held ever equivalent to appearance perſonall) or by reaſon of ſome other caſualties and emergents, not where there is a deliberate ſeparation out of a diſlike, a contrariety of ſenſe, a Schiſme (as here too viſibly) and of perſons in quality and number ſo conſiderable.

Fourthly, what hath reference to *Hull*, that they would vouchſafe to have in minde, that the Axe is now laid to the root of the tree, (a tree in the foreſt of this Iland not the leaſt conſiderable:) ſqueez'd and extorted things in the commerce of life are not welcome to us: what willingly we accept of, muſt come willingly; how much better then to leave that place rather upon demand, then by violence, to make the reſtitution of it a work of election, then of neceſſity, eſpecially having thoſe inducements, His Majeſties formerly being ſeized of it, and his preſent full pardon to all within it.

Fiftly, for the *Commiſſions of Array* on His Majeſties part, and the *Militia* on theirs, they being in the Theory (in a well-ordered ſtate) inconſiſtent, but in the practique part (the wretched condition we now are in) to a Commonwealth utterly deſtructive, his Majeſtie (at leaſt what concerns the ſafety of the time preſent, the thing which in theſe imminent calamities chiefly is to be lookt at) hath ſhewn a ready way to end that controverſie, by declaring that he will lay his preparations of War aſide, if they pleaſe to do ſo. If this be aſſented to, the only

thing diſputable in this main particular, is, who ſhould firſt begin; which, whether it become him or them to do, as for matter of *fact*, to their will and wiſdom, ſo for matter of *jus* is left to every prudent man to conſider of.

Sixthly, for the *Navie*; if his Maieſtie (as I hope no Subject will doubt) be Lord of the Seas circumjacent, it might follow (and by no ſtretch'd inference) that he is Lord alſo of the Ships that walk on them. By *Lord* here, is underſtood, not he who hath *directum*, but *utile dominium*, a power in publike occaſions to command, and to diſpoſe of them. By *Ships*, not onely his own, (a thing before theſe times never controverted) are meant, but thoſe of any of his Subjects. *Solo* (as ſome ſpeak) *ſuperficies cedit*, a building, though of another mans, on my ground, paſſeth into my propriety. And though the ſolidity of earth being ſo contrary as it is to the inſtability of that other element, the authority may to ſome ſeem not ſo fitly alleadg'd, by way of Analogie however it is appliable, and by an argument *a fortiori*, we may make uſe of it; for here no Subjects Ships, but the Kings own are treated of, the veſſels not which any common ſtock built, but His private Treaſury, and conſequently ſeem to leſſe his then the cloak he wears.

Seventhly, what concerns theſe preſent preparations which carry a face of war with them, (no man entertaining ſuch purpoſes, but he ſits down firſt, and conſulteth whether he be able with 10 thouſand men, to meet him that cometh againſt him with 20 thouſand) that they would likewiſe vouchſafe

ſafe, ſeriouſly to conſider whether competent and equall forces can be levied.

Eighthly, If leavyed, what aſſurance there is that they will be as valiant in the field, as in the Pallace-Yard at Weſtminſter; as conſtant in a pitch'd Battell, as in the Streets of *London*. A ſmooth and eloquent Oration may convert them. *Friends, Countreymen, fellow-ſubjects*, and ſuch loving Compellations, may work ſtrange changes in them; ſo mutable things alwayes having been multitudes: reflecting on their inſtant hazards, may ſtir up a quicker ſenſe in them then before they had, make them enter into a neerer diſquiſition of the juſtneſſe of that they ſtand for, and of the legality of that cauſe they appear in. Paſſages of theſe kindes are in Story frequent: And though none of theſe; when they ſhall ſee their undoubted and undaunted Soveraign in the head of an adverſe Army, ſhooting forth Rayes of Majeſty, and thundering out a *Durum eſt contra ſtimulos calcitrare*, what man can promiſe that they will not be appall'd, dazled, blinded? That their hearts will not favl, and their weapons fall, both in one inſtant? Their hands which were expected to fight, not be held up for pardon; and thoſe knees in the ſtrength of which it was thought they would have marched forward, will not tremble, nor knock each other, and bow for mercy? *Robur in genibus.*

Ninthly, If God in his unſcrutable providence, and uncontrollable counſells, ſhould deliver this Kingdom up unto ſuch extremities, how miſerable that Warre would be, which would make us a ſpectacle to men and Angels, a prey to our ſelves at home, an obloquie to thoſe about us; and where who ever remains Victor, muſt of neceſſity want that honour which Antiquity did

did ſo triumph in, I mean, that which commonly is ſtil'd, *Obſervatos cives*. By the memory of that bleſſed peace-maker who reſts in Paradiſe, by ſeventeen continued yeers of his Sons Raign, ſpotted with no act of Tyranny, By the numerous and remarkable deliverances God hath heap'd upon this our Iſland, By the ſtrength and vigour of the love they bear to the ſafety of their own perſons, the tenderneſſe they juſtly have over thoſe neer pledges, their wives and children (who all in the common Fate will be involved inevitably) ſuffer themſelves, that honourable and great Councell, to be in ſome meaſure conjur'd to convert their deſigns of War into the delights of peace, not to cut aſunder this Gordian knot of our diſtempers with the ſword, but to undo it by milder counſells, and in ſtead of that univerſall deſolation which like a Meteor hangs over us, to conſerve us in our ancient poſſeſſions of ſecurity and of ſerenity.

Laſtly, For the intervall which hath divided his Majeſty from them (and in them from all of us) ſo unhappily, ſo continuedly, though it have not been (God be thanked) like the gulf in the Goſpel, ſo great, that they who would paſſe from hence thither, could not, nor they paſſe to us, that would come from thence; yet during this diſtance of his, this reſentment, we live in a kinde of twi-light, a cloudy and foggie clime of ſadneſſe and uncertainty, in which (if in no other) regard, whatſoever may induce him to draw neerer; O let us embrace with cheerfulnes, & purſue with induſtry. His Majeſty, like a Royall Dove, in a former return of his from the North parts of his Dominions brought us back an Olive-Branch, a token of peace with our Neighbours, and their reconcilement to us; an aſſurance

rance that the Torrent which had ſwollen high, was fallen and dryed up; if readily and humbly he be complyed within his now-propoſalls, his next return hither will bring better tidings, That the waters of his own diſpleaſure are abated, a deluge more formidable then that other, to loyall and obedient hearts (ſuch as we all profeſſe to have) it being more dreadfull to ſuffer under the indignation of their own Soveraign, then to periſh by the inundation of hoſtility; this (I ſay) this onely Conſideration (like a parch'd ſoyl for rain) ſhould make us all thirſt for his return to us: but there is more beſides in it; for had wee the *warmth* againe of that *Sun* to bask in, that we ſhould have *Gods bleſſing* concomitant, we need not doubt. God in the riches of his goodneſſe confer this on us, that after this ſad rupture, both ſides into one body united, may choke (like a maſſy gobbet) any adverſary who ſhall attempt to ſwallow them, & as a peec'd arrow (now made the ſtronger) they may flye againſt a common enemy more effectually.

Such is the weak, but hearty and moſt humble aſſiſtance, which in ſtead of Plate, Money and Horſes, is preſented, if not from the head of an able man, from the heart (at leaſt) of an honeſt man, one whom no apprehenſions of poſſible private loſſes (regard had to the mediocrity of that condition wherein God hath placed him, hee having as little to part with as hath any man) no by-reſpect of advancing his peculiar intereſt, nor adulation of Monarchique power hath mov'd in this way to ſpeak himſelf, (it having been ſtill his courſe, and he reſolving it ſhall ever be, *Inter abruptam contumaciam et deformem obſequium iter pergere*, and never by *Tacit.* ſiniſter & indirect means to gain either the leaſt or the greateſt preferments) but a lively and deep ſenſe of the common

common danger, a foul labouring with Anxiety from the juſt and too certain eſtimate of impendent ruine. If what he offers, as to the generall, ſo in particular to the conſideration of that High Aſſembly ſeeme to be tendred by an obſcure hand, he humbly deſires them to remember that when a wrack is imminent, even the poorest contribution of help is not deprived, and for the quenching of a beginning fire, even the vileſt hands are not thought unuſeful. If lamely & in an unpoliſhed way it have fallen from him, it may by a favourable conſtruction be eſteemed therefore the more cordiall, and in that regard only find acceptance. Endeavours of ſpeech in infants, and their inarticulate ſounds, are commonly more operative on the parent then the language of his elder children, ſtir up his affections more powerfully, vehemently, efficaciouſly, and leave an impreſſion in him above all eloquence. And our devotions are moſt deare to God, moſt accepted, not when they are patient of words and admit vocalitie, but when the ſpirit makes interceſſion with grones that are unexpreſſable. The God of peace and concord make their meetings Apoſtolicall, that they may not only be in one place but with one accord, reſtore them in a bleſſed union to their Head, our Sovertigne, the Vine whoſe branches they are, and in whom while they are faſt rooted, the fruit of their conſultations will be truly pleaſant, joyne them (and ſpeedily) to that corner Stone, to which while they are cloſe cemented, not this, nor His other Dominions ſhall feare (by Gods holy aſſiſtance) forraine or Domeſtique Enemie: By the former as a wall of braſſe, be impenetrable: by the latter, as a continued rocke, be unmoveable.

FINIS.

29

THE HVMBLE PETITION OF DIVERS BARONETS, KNIGHTS, ESQVIERS, GENTLEMEN, CLERGY, AND FREEHOLDERS OF THE COVNTY OF LINCOLNE:

To the Right Honorable the House of COMMONS, now in the High Court of *Parliament* Assembled.

WITH

A Letter sent to Master SPEAKER,

From the Knights, Esquiers, Gentry, and Freeholders of the same County.

For the presenting of their Petition to the Honourable House of COMMONS, now in PARLIAMENT Assembled.

First Printed at *Yorke*, and now reprinted for *John Thomas*, 1642. *August* 1.

THE HVMBLE

PETITION

OF

DIVERS BARONS

AND [illegible]

[illegible] AND [illegible]

[illegible]

LINCOLN:

To the Right Honorable the

House of Commons [illegible]

High Court of [illegible]

WITH

A Letter sent to [illegible] SEXAGEN,

From the Knights, Esquiers,

Gentry, and Freeholders of the

[illegible] County.

For the presenting of their Petition to the Honourable the

House of Commons, now in Parliament

[illegible] Assembled.

First Printed at *Yorke*, [illegible] now reprinted for

John Thomas, [illegible] *August* 1.

THE HVMBLE PETITION OF Divers Baronets, Knights, Esquires, Gentlemen, Clergy, and Freeholders of the County of *LINCOLNE.*

To the Right Honourable the House of Commons, now in the High Court of Parliament Assembled.

Humbly Sheweth,

THat whereas we are truely sensible of, and gratefull for, your great and unwearied Industry and Paines, And many happy fruits which we have reaped by His Maiesties gracious concurrence with you, in those many late Excellent Lawes of Publique security, ease, and advantage to the Kingdome. We do likewise presume (in the midst of our present, and great distractions, where the Wounds will proye Mor-

tall, if not speedily closed) to present our Humble desires to you, in a way of Accommodation, the only means (under God) to Unite us in our Duties to God, our Soveraign, and hearty affections to one another, the very Pillers of Government: without which, all Estates are in a tottering, if not ruinous condition. Which your Wisedomes (being the greatest Architects) we hope will (with His Maiesties gracious Assistance) happily prevent by Cimmenting the whole Fabricke into a Blessed Combination, which we carnestly pray for, and Humbly after these our desires, as the only Materials we can contribute to so good a Worke.

1. That his Majesty may have *HVLL* (one of the bones of our unhappy divisions) delivered up, with the *Magazine* remaining there, that it may be disposed off, for the defence of the Northerne parts (in case of Invasion or Insurrection) to some such Person as His Majesty shall Command, which we are confident His goodnesse will Order for the Publique good.

2. That all Iealousies may be laid downe with their effects, so as all Guards may be discharged, all Forces Disbanded, and the *Militia* Waved, it being the Wall of Partition betwixt His Majesty and you; And we fear, likely to endanger the Peace of the Kingdome, instead of Preserving it.

3. That the necessity being Voted by both the Honourable Houses of Parliament, of putting the Kingdome into a Posture of War; His Ma-

iesty

jeſty might be Petitioned by his juſt power (which we conceive is to worke in ſuch caſes) to continue it in ſuch Hands, As your ſelves ſhall have no Iuſt cauſe to accept againſt, till ſome Bill be paſſed for the future Regulation of it; by which way all Men (we hope) will be United in their Obedience to it.

4. That ſome way may be thought off, for the burying of all the miſunderſtanding between His Maieſty and both Houſes, ſo as the Members may meet with confidence and freedome; And that His Maieſties gracious Meſſage of the twentieth of *Ianuary*, may be taken into conſideration that it may produce it's wiſhed effects.

5. That you will be pleaſed to make a Declaration that no Commands or Orders whatſoever, wherein His Maieſties conſent is not, or not grounded upon the knowne Lawes of the Realme, may be preſſed to require the Subiects Obedience, but that the Lawes may have their force, and governe us by the ſworn Iudges and ordinary courts of Iuſtice, unleſſe in ſuch caſes as are proper for the Parliament only.

6. That you would declare with His Maieſty, That the Church Government as it now ſtands in force, may be put in execucion for the ſuppreſſing of thoſe unparalled Prophaneſſes, Schiſmes, and Diſorders, that are broken in amongſt us, and will prove diſtructive to all Piety, and endanger the very ſubverſion both of King and State (if not ſpeedily prevented) till ſome wholeſome remedy be applied to heale theſe diſtempers, by a Nationall

nall Synod legally called and choſen, whoſe reſolution and determination (being formed into a Law) may exact Obedience.

7. That the licenciouſneſſe of the Preſſe and Pulpet, which His Maieſty hath iuſtly complained of, as the great Incendiariss & Cauſes of our preſent Diſtractions, may be reſtrained, and nothing ſuffered in either way, to be Publiſhed, ſcandalous to the Governement and Liturgy of our Church, but to expect a Legall Reformation, if any thing ſhall be found of iuſt exception.

8. That all tumultuous Aſſemblies may be forbidden, however countenanced with Petitions: And for ſatisfaction of his Majeſtie, and the Honour of Government, that ſome exemplary Puniſhment may be inflicted upon the principall fomenters of them, when they ſhall be diſcovered: and His Maieſtie thereby invited to concur with you for the making ſuch further Lawes, as may juſtly tend to the Peace and ſtability of the Church, His Crowne and State. And that you would (for the putting a period to theſe unhappy Diſtractions, according to his Maieſties deſires) to adjourne this Parliament to ſome other place, where you may enjoy His grarious preſence, as he hath declared. And your Petitioners ſhall be ready with their Lives and fortunes to maintaine his Maieſties iuſt Prerogatives, the Proteſtant Religion as it is now eſtabliſhed amongſt us, the Lawes of the Land, the Libertie and propriety of the Subiect, the iuſt Priviledges of Parliament, and the Peace of the Kingdome,

ac-

according to our Oathes of Supremacy, and Allegiance, and the late Proteſtation taken amongſt us, and ſhall ever pray for a happy iſſue to all your conſultations as becommeth

Your moſt humble Petitioners.

A Letter ſent to Mr. Speaker,

FROM THE Knights, Eſquiers, Gentry, and Freeholders of the County of *LINCOLNE.*

For the Preſenting of their Petition to the Honorable Houſe of Commons, now in Parliament Aſſembled.

Maſter Speaker,

VPon his Maieſties gracious Summons, the greater and more conſiderable part of this countie hath appeared at *Lincoln*, and being invited by our preſent Diſtractions to endevour ſome timely remedy of them. Many of the Gentry here Appearing, unanimouſly with the generall Approbation of the Clergy and Comminaltie (as they beleeve) conceived and agreed, this incloſed to be repreſented

ſented to the Honourable Houſe of Commons; as their ſence and Petition both to diſabuſe the World and Vindicate the Countie from ſome other interpretations which have been attempted to be faſtned upon them by other Petitions (as we have heard) and humbly preſume with the tender of our Services, to preſent it by Your Hand to the Honorable Houſe of *Commons*, a way in which we are confident it will not miſcarry, as ſome other Petitions (as we have heard) have done, by which favour you ſhall obilge.

Your Friends to ſerve you.

Sir,

WE preſume to ſend you this incloſed, ſigned only by the Baroners, Knights, and Gentlemen whoſe occaſions would give them leave to Attend this Service, becauſe we deſire to give it a ſpeedy addreſſe, leaſt loſſe of time ſhould take from us the wiſhed effects of our Endeavours, but are confident we ſhall arreſt it with many thouſand pounds, when it ſhall be required from us: In the meane time we preſume to offer it to you, with the names of the Gentlemen and Clergy onely, though there be many other Subſcripons.

Lincoln, July 14. 1642.

FINIS

30.

August 1st 1642

REASONS
WHY THIS KINGDOME
ought to adhere to the *Parliament*.

HOw soone doe men forget the by-gone time of their affliction? or if they retaine a darke and misty remembrance of the time past, they want the discretion by comparing it with the time present to foresee and prevent evill times to come. And this seemes to be now the condition of us the people of England, who have almost forgot how our Religion, Lawes, liberties, and properties in our estates lay bleeding almost to death at the foote of a Malignant partie of Papists, Prelates, and Court Priests, Innovating Councellors, corrupt Judges, with their dependents, Petty-Foggers, Solicitors, Projectors, Monopolisers, and other Prerogative Parasites: How unjust and destructive a warre was projected by the said Malignants betweene us and our brother Nation of *Scotland*? wherein we were sure, if we were conquered, to loose our selves and all we had to the Conqueror with whom we fought; and if wee did conquer, to the Malignant partie for whom we fought: How (to secure our bon-

dage) the old Engliſh Souldiary of Proteſtants being disbanded in *Ireland*, an Army of 8000. *Iriſh* Papiſts, (the conductors at this day of the bloody rebellion there) were raiſed by *Strafford*, and kept hovering over our heads, ready to fall upon us (weakned with an unhappy conqueſt) and to lay that Iron yoke upon our neckes to which we ſtould unworthily have ſubdued our brethren.

But what our oppreſſions and grievances were in particular, who were the Authors, what aymes they had, and what meanes they uſed, how farre they proceeded before this Parliament, and ſince; what the faithfull endeavours of this Parliament are, and what they have done already for us, and at how little a charge, conſidering the great burdens and ſlavery they have freed us from, what dangerous oppoſitions, attempts, and deſignes (diſtructive to the being of Parliaments and to their owne perſons) they have (through the goodneſſe of God) overcome, and are ſtill environed withall: How faithfully to our benefit they have diſburſed the publike money, and upon what juſt, neceſſary, legall grounds, and with what reſpect to the King and Kingdome they have managed all our affaires. How (as Chriſt was led aſide into the Wilderneſſe to bee tempted) his Majeſtie is led aſide from his great Councell the Parliament (in whom there is ſtrength) into a Wilderneſſe of errors and weakneſſes: And what the points of difference betweene his Majeſtie and the Parliament are at this time. He that is capable of ſatisfaction, and deſires withall to know what ſhare he is likely to have in the publike calamities (if not prevented) and how to carry himſelfe therein, let him reade the third Remonſtrance, the ſeverall Declarations, the generall accounts of the Kingdome publiſhed by the Parliament, together with thoſe moſt excellent Obſervations; the one upon

his

his Majeſties anſwer to the Lords and Commons of the 19. of *May*, 1642. The other upon ſome of his Majeſties late Anſwers and Expreſſes.

Likewiſe the Anſwer to the *Sommerſetſhire* Petition, and a good plaine Paper, called Some more new Obſervations concerning King and Parliament, containing 20. conſiderations. Another Paper intituled Jeſuits plots: And a Paper called a ſhort diſcourſe tending to pacification of differences betweene his Majeſtie and his Parliament; where theſe truthes appeare as cleare as the Sunne, in deſpight of Envy and her blacke mouth'd daughter, Slaunder, which alwayes attends good deeds in a bad age, as the ſhadow attends the body.

But that after ſo many prayers and petitions to God for a Parliament, we ſhould ſo much forget his mercies, our owne ſufferings and complaints, and the Parliaments faithfull, wiſe, and effectuall indeavours, as to hearken to the voyce of a Malignant party, who flatter us, calumniate them, and abuſe all; this ſheweth us to be the Sons of *Adam*, apt to be tempted, even with an Apple. But let us examine the cauſes of this our inconſtancy and ingratitude, which may be partly inward in our ſelves, and partly outward in others.

1. Inward in our ſelves, as,

Firſt, long diſcontinuance of Parliaments hath filled this Kingdome ſo full of diſeaſes, that we grow weary of Phyſicke before our Phyſitians can perfect the cure, and had rather venture a relapſe then confirme our healthes by ſtirring up more humours.

Secondly, becauſe the Parliament did not ſeaſonably ſatisfie our anger with puniſhment of Delinquents, wee are now tired with expectation, and as angry with the Parliament as with Delinquents. But if wee conſider how, and by whom they are protected, where they take

Sanctuary: and how the multitude of offenders, their ſtiends and abetters is ſuch, that---*Hos defendit numerus, junctoque umbone phalanges*; They are too many, too ſtrong to be brought to puniſhment, unleſſe the Parliament found more abilitie in themſelves and more conſtancy in the people then they have yet met withall, the Parliament is to be excuſed.

Secondly outward cauſes of our unconſtancy and ingratitude proceeds from the ſubtiltie and induſtry of the malignant partie; who with all dilligence in their reports, diſcourſes, writings and publications, nay in Churches and Pulpits ſet faire gloſſes upon their owne fowle actions, and with foule paintings, ſtaine the faire merits of the Parliament. Let us examine ſome of their calumnies, for all is impoſſible.

Firſt, the Malignants obſerving us to bee freed from painefull Symptomes, and willing to take our reſt and eaſe (upon the advantage of our ſloath) perſwade us to take this for a cure (though the diſeaſe lie yet lurking in our Bowells) and to grow angry with, and ſuſpitious of our Phiſitians, as if they kept us in an unneceſſary courſe of Phyſicke to continue their power and government over us. But their delaies proceeded partly from the throng of great and weightie buſineſſes, which (like waves continually falling in one upon another) hinder themſelves in the crowd; And principally from the ſlights of the Malignants.

Secondly, the Malignants object, that this Parliament is a burden to the Common-wealth, that they free us from Taxations of Shillings, by impoſitions of Pounds, by Subſidies, Polemoney, Loanes, &c.

Firſt, In deſperate diſeaſes (ſuch as the Malignants had infected this Common-wealth withall) Blood-letting is neceſſary, the veines will fill againe

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if the vitall parts be preſerved: if wee contribute part of our particular wealth to free the Common-wealth from ſlavery and ſuperſtition (the parents of repining ſloath and dejected Cowardiſe) wee ſhall incourage induſtry, and renew our ſtocke: but if wee ſtoope under an Arbitrary government, who will worke that others may devoure the fruits of his labours? Libertie is the fountaine of induſtry, & induſtry of wealth.

2. Beſides, the Parliament hath already payd us liberally for all the Taxes they have made us pay; and our payments are but for the preſent; their benefits and good Lawes are perpetuall. The aboliſhing of ſuperſtition and reforming our Religion. The vindicating our Lawes, Liberties and Properties are inestimable. Shipmoney did yearely coſt the kingdome above 200000. pound, Coate and Conduct mony, and other military charges (beſides the trouble and terrour) almoſt as much. A few Monopolies did yearely prejudice the Subject a Million. Soape 100000. pound, Wine 300000. pound, Leather almoſt 400000. pound, Salt 400000. pound; all theſe, with many other Monopolies this Parliament hath taken away. Beſides what infinite dammage thoſe diſcouragements of trade brought inviſibly upon the Common-wealth, as well *Lucro ceſſante*, as *Damno emergente*. And (which is the benefit of all benefits, the Quinteſſence, the Elixer, the ſpirit extracted out of all their indeavours) the roote of all theſe wrongs, is declared to be againſt law by an Act of Parliament, being an arbitrary power, which (for their owne benefit more then his Majeſties) the prerogative paraſites pretended to be in the King) of taxing the Subjects & charging their eſtates at pleaſure, without limitation, and without conſent in Parliament.

3. This Parliament had not beene ſo chargeable to

the kingdome, had not the Malignant partie continually multiplyed their troubles, charges and dangers, and retarded the remedies.

Thirdly, this Parliament is more hated then any former Parliament hath beene: First, becauſe it hath found more Delinquents, and hath gone farther in ſearching and curing wounds and diſeaſes, and eſtabliſhing a perfect reformation both in Church and State, then ever any did. Long intermiſſion of Parliaments having filled this Common-wealth ſo univerſally with ill humours, that (in this old doting age, wherein it drawes to its period) wee can neither indure its diſeaſes, nor the remedies. And herein this Parliament is moſt unhappy. Secondly, becauſe it cannot be broken without their owne conſent: Ever ſince which act paſt, all wayes have beene taken by the Court faction, to diſolve or deſtroy it; before thoſe quarrells about *Hull* or the *militia* were thought of.

All which plots fayling, they now attempt (what no age will ever beleeve, unleſſe it be as wicked as this) to render odious and ſuſpected to the people this only Sanctuary of their Religion, Lawes, Liberties, and properties. The repreſentative body of the whole kingdome.

Fourthly, they labour to make this and all other Parliaments invalid and of no authoritie or reputation with the people, by infuſing ſuch opinions and doctrines into them as are inconſiſtent with the nature of Parliaments, and will ſtrike dead the very roote of them, if they bee generally believed. Firſt, that if the King deſert the Parliament, it is a voyd aſſembly, and without power to defend the kingdome, even from open violence. A Right, not denied to a private perſon aſſaulted. Secondly, that Parliament priviledges are no where to be read,

and

and ſo the Repreſentation of this whole kingdome gives them no priviledge nor authoritie. Thirdly, that the major part in Parliament is not conſiderable, when many are abſent or diſſent. But to ſtay untill all, or almoſt all are preſent and aſſenting, and not to *acquieſſe*, in the Majoritie, is never to bring any thing to concluſion, nay to bring all to tumults and confuſion. Fourthly, that the major part is no major part, becauſe the fraud of ſome few miſleads them. This Poſition divides the Parliament into two unworthy ſorts of men, Deceivers, and Deceived. Fiftly, that Parliaments may doe diſhonorable, nay treaſonable Acts. And that this Parliament hath beene ſo blinded by ſome few Malignants, as to abet Treaſon in Sir *Iohn Hotham*. (A Anſwer to the 19. Propoſitions *p.* 2. See the Anſwer to the Declaration *May* 26. *p.* 1, 2. 11. and 28. 29.) Here you ſee Treaſon charged upon the repreſentative body of the kingdome, and conſequently, by reflection, upon the whole body of the kingdome repreſented. If therefore his Majeſtie take Armes, it muſt be againſt us all (Parliament and People) involved in one common crime of Treaſon. And yet the maxime of the law is, that no diſhonorable thing is to be preſumed of Parliaments. And (I believe) neither reaſon, nor example can ſhew any thing againſt this rule. Sixtly, that the Parliament hath trampled upon all Law, and the Kings Prerogative, & ſought to inſlave the whole Kingdome. During the long abſence of Parliaments, the Prerogative had ſwallowed the Law, which this Parliament cauſed to be vomited up againe, and reſtored to the people, when the Malignant partie thought it had beene digeſted and converted into the very nature of the Prerogative. And this is one dangerous effect of the long want of Parliaments, that whatſoever the Prerogative devoures, though it digeſt and incor-

incorporate not with it, but breake forth into Wens and other unwholesome excretions; yet (becauſe they are of ſome continuance) both Prince and people, but eſpecially evill Counſellors (who onely thrive by the abuſe of exorbitant power) take it for a part and member of the Prerogative, and make it a matter of ſcandall and quarrell, that after ſo long a ſufferance, the Parliament ſhould launce or pare away thoſe tumors. But that the Parliament (ſo ſmall a body armed onely with a derivative power of repreſentation, having an Active Anti-parliamentary faction of Monarchiſts in the heart of it, and which hath beene put to labour for its preſervation ever ſince the Bill paſſed for perpetuating of it) ſhould trample upon the Law, and inſlave the whole kingdome, ſeemes wonderfull; it being the onely fountaine and foundation of our Lawes, the Sanctuary whither the people flie for ſuccour when they are oppreſſed in their Lawes, Liberties, and Properties; and which ſo lately hath redeemed the People and all they can call theirs, out of bondage, and the members thereof being ſure to ſuffer amongſt the multitude, whenſoever our Lawes faile us. Seventhly, that the Parliament ſought the betraying of Church and State; and to effect the ſame, had erected a new upſtart authoritie in the *Militia*, and levied warre upon the King. They may properly be ſaid to betray Church and State; who corrupt the doctrine and diſcipline in the one, and ſubvert the Lawes and forme of government in the other. And if any man be ſo great a ſtranger in our *Iſrael* as not to know who they are, I will tell him. Firſt, the Prelates, and Court Prieſts brought many alterations into our Liturgy and Rubrick (contrary to the Act of Parliament, whereby the Common Prayer booke is eſtabliſhed) vaine Ceremonies, Altars, and many new doctrines

into

into our Church (to make us more conſonant to the Church of *Rome*) as Epiſcopacy and Tithes, *Jure Divino*. That the King hath a Divine Prerogative paramount to all our Lawes. That the Church of *Rome* is a true Church and erres not in fundamentalls (and then wee are Schiſmatickes at leaſt) That Auricular confeſſion is of neceſſitie, &c. Theſe are a few of their corruptions in Doctrine: Diſcipline followes: They inlarged their juriſdiction againſt Law. The High Commiſſion uſed the Temporall Sword by fining, impriſoning, as well as the ſpirituall. They uſed an independent juriſdiction, not derived from the King (which they claimed *Jure Divino*) in their owne name, and under their owne ſeales, contrary to the Stat. *H.* 8. *C.* 17. 1. *Ed.* 6. *C.* 2. ſtill in force: In the State, The attempts of the Malignant partie to ſubvert our Lawes, Liberties, and Properties, and to reduce this well tempered Monarchy into a meere Arbitrary Government have beene ſufficiently proved in the tryall and attainder of the Earle of *Strafford*; yet I will not omit the teſtimony of the Lord of *Faulkland*, who wittily tells us: The King was perſwaded by his Divines, that in conſcience, his Counſellors, that in Policy, and his Judges, that by Law hee might doe what hee liſt: And if this bee not a conſpiracy to introduce Arbitrary Government, and change our State, I know not what is.

For the *Militia*, they deſire not to remove it from the King, but from his ſubordinate Miniſters, and place it upon other Miniſters whom they ſuſpect not; and to ſatisfie the feares of a whole Nation in time of danger, is wiſedome. Beſides, extraordinary diſeaſes require extraordinary cures; the High diſtem-

pers and dangers of the Kingdome compells the Parliament (That ſupreame Court and Counſell now deſerted by the King) to have recourſe to the ſupreame Law, *Salus populi*; Whoſe immediate riſe is from the Law of Nature, which teacheth every worme, much more a man, and moſt of all a whole Nation to provide for its defence.

Beſides, it neither belongs to the perſon, nor calling of the King to expound the Lawes: But that the Parliament hath a power to declare Law without the Kings conſent, nay, againſt it, (though not to make it without him) is apparent; for all inferiour Courts have the ſame. And what Counſellors and Interpreters of the Law his Majeſty hath now about him, to be put in ballance with the faith and learning of a whole Parliament? What Expoſitions of Lawes and Stat. they have made, Let his late publications and Commiſſion of Array, againſt the petition of Right, and their opinions and judgements given ſince that was enacted upon Ship-money, *Habeas corpora*, *&c.* teſtifiie. 8ly. That *Parliaments* cannot declare Law, but in particular Caſes, legally brought before them. It ſhould ſeeme by this, that *Parliaments* have no Conuſance of Cauſes, but upon complaints *ab extra*: But the Houſe of Commons, being the great Enqueſt of the Kingdome, may, and ought to take Conuſance of Cauſes, of publique concernment, *ex officio*: and is accounted miſconuſant of nothing. 9ly. That *Parliaments* are queſtionable and triable elſewhere. The *Parliament* is the ſupreame Court, and hath the laſt appeale; Anciently errors in other Courts were tryed there: Therefore no other Court can have Conuſance

nuſance of their Actions nor perſons; which were to appeale ridiculouſly, upwards and downwards. And if a *Parliament* be triable and arraignable before the King himſelfe: Then hath the King an unlimited declarative power of Law above all Courts, in his own breaſt; and the laſt Appeale muſt be to his diſcretion and underſtanding, and conſequently, the Legiſlative power His alone. And yet his Majeſty is pleaſed to confeſſe himſelfe not skilfull in the Lawes. I know no third tryall to which a *Parliament* can be liable, unleſſe it be the triall by the Sword: from which, and from thoſe that counſell it, the God of Battels defend us; and grant us courage to defend our ſelves. (Theſe laſt recited) Doctrines and poſitions have received Anſwers of another nature at large, In the Obſervations upon his Majeſties laſt *Anſwers* and *Expreſſes*.

5. But the *Bug-beare* which workes moſt upon the people, is, Leaſt theſe differences betweene his Majeſty and *Parliament* ſhould entangle us in a civill War. It ſeemes they have little beliefe in his Majeſties proteſtations and imprecations, to governe peaceably and legally, who feare this: and they leſſe faith, who threaten them with it. But take heed you doe not draw on a War, by fearing it: Courage is the beſt Antidote againſt it.

Wherefore I ſhall admoniſh you, that no War can be more deſtructive to you, and all that is yours, then your owne Cowardiſe, if it ſhould ſo far fright you from your conſtancy, faith, and gratitude, as to make you deſert this *Parliament*:

For,

Firſt, you cannot forſake this Parliament, and leave it to the mercy of the Malignants, but you ſhall forſake your ſelves, and your Religion, Lawes, Liberties, and properties open to the ſpoyle and oppreſſion of an Arbitrary Government (more remedileſſe and not leſſe waſting then a warre.) And either have no more Parliaments (for, when they may take what they liſt you ſhall never be called to give) or (if by vertue of your trianniall Act) there ſhould bee another Parliament ſummoned, what faith and courage can you expect from ſuch Members as muſt either offer up your Lawes, Liberties and properties that ſent them, or (being deſtitute of your Protection) become themſelves a Sacrifice? Such a ſlaviſh Parliament will lay the ſure foundation of all our ſlaveries: For as our Lawes protect us and all that is ours, and Parliaments protect our Lawes, ſo we muſt protect them and their priviledges from violence. Next conſider how forraigne kingdomes are governed, where (for want of Parliaments) the will of the Prince and his Favorites is the Law of the People. And how this kingdome was governed during the long intermiſſion (when honeſt men were out of hope, and knaves out of feare) of Parliaments?

Secondly, He that thinkes a Parliament can be forſaken, knowes not the power of Parliaments; for if the Parliament pleaſe to imitate your unconſtancy & faithleſſe cowardiſe, and, deſerting your intereſt, purſue only their own, and comply with the King, They are able to doe him more ſervice in one week, then *Joſeph* did to *Pharaoh* in twice ſeven yeares. They can make him more abſolute then any Prince in Chriſtendome, nay

then

then the Turk or Muſcovite. They can repeale all the good Laws they have got for you: They can revive the Star-Chamber, High-Commiſſion, &c. and ſet the Pillory upon your neckes, and little *Laud* upon your eares againe: They can bring in and naturalize the Exciſes of the Low-Countries, the Gabels of France, the Alcavales of Spaine, and all the Taxes of Florence, and make England the Map of all the oppreſſions in the world, they can give away your Laws, Liberties, and Properties by a Statute, and eſtabliſh a perpetuall Tyranny by a Law, which ſhall ſtop your mouthes for ever, when you ſhall be told that the Act of the Repreſentative body is the Act of the whole Kingdome, and you are bound by the Lawes of the Land; Complaints againſt illegall Taxes ſhall then no more bee heard in your Streetes for want of Lawes. Neither think this plot ſo ſhallow, that the members of this Parliament, or their poſterity ſhall draw in the ſame yoke with you: No, they may entaile their ſeverall Votes and Seats in this already perpetuated Parliament to themſelves and their heires Males for ever: And (as the Fable ſaith, that the Lion proclaiming a generall day of hunting, all beaſts of prey waited upon him for their ſhares) ſo theſe may have a ſubordinate ſhare, according to their ſeverall capacities, in your ſpoiles and booties. The L. Treaſurer *Burleigh* was wont to ſay, *He knew not what a Parliament could not doe*; And truly I know not what a Parliament (concurring with his Majeſty) cannot be: They may be the only favourites and Privadoes, and ſtrike all others into the Boxe, and lie in their roomes. Biſhops ſhall not ſtraine their Conſciences nor braines to invent a Theologicall engine, called a Divine Pre-

rogative for battering your Laws, Liberties, and Properties; the Votes of the Parliament ſhall ſhake them in ſunder: They ſhall be the Kings Cavaliers, and ſubdue you and all yours (feare not a Civill War) without blow ſtriken, and with a moſt permanent victory. And this whole Kingdome ſhall conſiſt only of a King, a Parliament, and Slaves. What King will reject ſuch ſervants, or neglect ſuch a *Compendium* of power and profit upon any conditions? Miſtake me not: I doe not ſay or thinke they will doe this, they have ſhewed themſelves more pious, juſt, faithfull, then to deſerve ſuch a ſuſpition. But take heed you doe not cancell the obligation your election hath laid upon them, by an undeſerved, ignoble miſtruſt: Many a man hath provoked his wife to lewdneſſe, by thinking her lewde; Teach them not by your example to be, what you would not have them to be: If either indignation or feare ſhould prepare their mindes to make a politique uſe of your faithleſſe cowardiſe; what might not they get, and you loſe? Who will not rather forſake then be forſaken, and ſacrifice himſelfe for the ſafety of a company of ungratefull, unfaithfull cowards? Honour is the reward of vertuous actions, and protection is due to them who protect your Religion, Lawes, Liberties, and Properties. Give it them for their ſakes and your owne, or blame them not if they follow the dictates of nature, and provide for their owne ſafety, by deſerting you who would deliver up them. Be true to your ſelves, that they may be true to you; for who will ſtick to him that abandons himſelfe? Let not feare betray thoſe helpes which reaſon offers you. And God ſend us all mindes prepared for peace, hearts fit for War, and no cauſe to

uſe

uſe our hands in ſuch a ſervice: yet if ſo ſad an occaſion doe come, let us meet it with the manly alacrity of Chriſtians; Knowing that all things worke together for the beſt to them that love God. I conclude with *Seneca*, *Leve eſt quod ferre poſſum; Breve eſt quod ferre non poſſum.*

FINIS.

31

THE COVRTS OF IVSTICE

Corrected and amended.

OR

The Corrupt Lawyer untruſt, Laſht and quaſht.

Wherein

The Partiall Iudge, Counſellour, Great Mover, whiſpering Informer, Favourite at the Bar are fully diſplayed, convicted, and directed.

By *W. L.* Eſquire.

August 17 1642

Coke lib. 6. 47.

Multa conceduntur per obliquum, quæ non concedunturr de directo.

Preſented to the Honourable Houſe of Commons, and by Them approved of.

London, printed for *George Lindſey.* 1642.

THE COVRTS OF IVSTICE

Corrected and amended.

OR

The Corrupt Lawyer untrust, Lashe and quasht.

Wherein

The Partial Iudge, Counsellour, Great Mover, whispering Informer, Favourite at the Bar are fully displayed, convicted, and directed.

By W. L. Esquire.

Coke lib. 6. 47.

Multae credunt per [illegible]

Presented to the Honourable House of Commons, and by Them approved of.

London, p. [illegible] for George Lindsey. 1642.

THE PVBLISHER TO THE PERVSER.

THe difference of mens diſpoſitions and degrees, (as we may dayly note) produceth different Effects, as wel in reproving vices, & in approving Vertues, as on the contrary: Every one expreſſing himſelfe by Lips or Letters, according to the ſuggeſtions of that good or evill ſpirit, whereby he is induced or ſeduced.

This man being of a temperate and ſober qualitie envies againſt Riotouſneſſe and Intemperance. That man addicted to labour and thriftineſſe, accuſeth our faſhion-following Gentry of Sloth and Prodigalitie: So (in particular) the Author of this Treatiſe, ſpending his dayes in the ſtudy and practice of the Law (wherein hee grew to ſuch proficiencie alwayes directed by integritie, as made him famous both for learning and honeſtie, whoſe name nevertheleſſe for ſome cauſes I conceale) many yeares ſithence, as one pathetically moved with the corrupt courſes uſed, and the exceſſive Bribery affected in thoſe dayes by his Brethren learned in the Lawes, eſpecially the more eminent ſort, and the continuall condeſcending or proclivitie of the Judges, not onely to their unjuſt motions, but to the private and undue ſollicitations of their owne Menials, beſides their Friends and Favourites at large; and their partiall profering or hearing of ſome Heads before others at the Barre of Juſtice, whereby many a Client in his juſt cauſe hath ſuffered

wreck & perished contrary to Law, al equity & good Conscience. That black Swan or honest Lawyer, spared some time from his others studies to pen these Animadversions; which albeit the same cannot extend, nor may any way enure unto the least impeachment or contumely of our honorable Judges in these times (who I ingenuously acknowledge, and fame declares to be of a most reformed and unimpeachable condition) yet may it serve as a Caveat and humble Information to the uprightnesse of them and their Successors, for the preventing and avoiding of the like abuses to be offered by their friends or followers, or by any such ill-conscienced Advocates (whereof there are too too many (I feare) still abiding or new started up) and also as a *Memento*, for all men to note the plausible and happy alteration in Courts and courses of Justice, the ancient with the modern proceedings duly compared. And likewise all those Trespassers viewing (as in a glasse) their owne deformities (or, rather enormities) herein so lively represented and publiquely declared may happily be incited, either for feare of shame, or for the gaine of an honest name to become conscionable Convertites And for my part, with and in favour of every well-meaning and abused Client, I wish all such Lawyers to be speedily converted or subverted; and so conclude.

Editor

Editor Benevolus ad Causidicum iniquum.

Nec me vulgantem reprehendas, has neque charta,
Ne tua te vulget lingua maligna reum.

Ad librum.

Te nolunt culpare boni bonitatis amore:
Te nolunt culpare mali formidine probri.

Animadversions upon Courts of Iustice.

ALL Lawes both divine & humane, & all the Counsells of learned & vertuous polititians, do concur & joyn in this point, that it is the office of an upright Judge, *Investigare verum*, to trace out the very truth of the cause in Judgement before him, *et secundum veritatem sententiam dicere*, and give sentence according to the truth. So in doing that office he ought not to respect the person of any, but altogether to set up for his marke the Cause with the circumstances thereof, being assured, that *Quisque contra causam est, persona est*. And therefore the Embleme of a Judge was rightly pourtrayed with wide ears, but without eyes at all, to denote that he ought fully and patiently to heare the whole Cause, but not affectionately to respect any party that hath to meddle therein. *Altera auris Accusatoris altera Rei est reservanda.*

The

The purpose of a whisperious Informer.

ON the other side the very drift of a whispering Informer, is either to allure the Judge from that Indifferencie, which he ought equally to nourish between both parties in suit, to a partiall disposition in favour of the one against the other of them; or otherwise to shore up the Judge, (as it were) when he suspecteth his inclination to the adversarie. In both, which he bewrayeth an unreverend conceit and opinion of the Judge, whom in the Court of his owne heart he hath already condemned of Infidelitie; in the one, because he suspecteth him to be drawne away to his disfavour; in the other, because he hopeth to winn and fit him to his owne bent and desire. And *Murus aheneus* a wall of brasse, whom neither the wind of secret sollicitation, nor the storme of mighty threats, nor the showre of Crocodillian teares ought once to remove, shake or mollifie. For if this Informer were rightly perswaded of the integritie of the Judge; what necessity can he pretend to sollicite? what reason can he yeeld why he should not permit them to sit downe and rest in his owne sinceritie? Yea, why should he endevour to move him, (for so they terme it) unlesse he thought him to be light and movable, or finally to what end doth he causelesly waste his own labour, and vainely obtund the eares and interpell the Affaires of him?

How speciously soever therefore these our Cabinet Inchanters shall pretend in words, either that they desire none other than Lawfull favour (a thing that is not indeed, since Law is indifferent, and favour partiall) or that they seeke onely the good and equall conscience of the Iudge, (which they might find without labour) or that they sue for expedition onely, or that the Cause may be advisedly weighed, both which (in most of these cases) were but to plague their owne Client. Or that (according to the anciently allowed manner of intreating a

Judge

Judge) they require no more at his hands, but *quot salva fide facere possit*, that which he may doe with the safety of his duty; yet is there evermore an irreconcilable dissention between Justice and their desire, who(what semblance soever they make to the contrary) doe indeed hawke and hunt the game of favor, to the endangering of their owne conscience, and the wrong of the one of the parties; and that both with the dishonour and deceit of the man that (sitting in the place of God) ought to deliver even and upright Justice to all that come before him: And so are all their sacred speeches but Syrenean voyces, the poyson of Aspes, and the very quintessence of abuse and corruption.

The sorts of Informers.

BUt now more particularly. As these Chambers be either the very parties in suit, or their friends; and those friends either favorites at large to the Judge, are some of his owne Menials or followers, or else be privy and of Councell with those parties? So is there great difference in the venomous forces of their severall sollicitations.

The Partie.

FOr as touching the very parties, they doe carry their owne discredit in their mouths with them, and cannot greatly prevaile (unlesse they bring the contagion of reward) because they speake for themselves in a matter of professed and knowne enmitie. And yet the Romane Lawes, milliking all such audacious importunities, did punish *Ambitio poena*, both *Actorem & reum*, that by any subtle prayers attempted the Judge in his house or elswhere without the Court. See *D. F. H. ad leg. Iul. de Ambitu*

The

The Friend at large.

MOreover their favorites at large, that be neither of Counsell nor houshold, as they have not (for the meaner sort of them) the opportunitie or advantage to worke any great harme, so doe they also many times speake but coldly, and as it were for fashion sake, to satisfie the suit of their Clients, who otherwise would thinke themselves forsaken by them.

Great Movers.

BUt if those Favorites be persons of estate (whose desires cary their weight) officers of great places (who be able to interchange pleasures) or men for any respect, lodged in the bosome of the Judge, then ought they so much the more to forbeare him, as they be more likely then others to assure and winne him to their desire, because they bring no warrant of a good conscience to assure them that they speake but for the one partie, so know they but the one halfe of the businesse at the most, and wot not whether they promote Justice or place Iujury, whether they succour the afflicted or joyne with the oppressor: Neither is it enough in this case to pretend that they are moved by their commiseration towards the poore (as know that many keepe for their defence) for what is that to the Judge, who is a Judge, is utterly forbidden to behold the face of the poore? Or what maketh that to their owne deliverance, when many (if not most) of the poore which follow suits, can both bite and whine, (*ut vulgo dicitur*) and then a many of which there is nothing more unquiet, clamorous and wretchedly wrongfull.

But of all the rest, the Meniall and Counsellors are most pernitious, and yet whether of them is more pestilent, I cannot determine, but doe leave to the judgement of the Judge himselfe that is haunted with them.

The

The Menial.

THe Menial or Familiar, if he may finde the grace be in the eye, and to ſtand at the elbowe of his Maſter, (eſpecially in the cloſet) then ſhall he not wante his Suitors, and then alſo will he take the courage to boord his Maſter, not onely in lawfull Petitions, but alſo in Cauſes meerely Judiciall, and by reaſon that he is neere at hand to take hold of every advantage, and may beſt watch both the time, the place, and good cheare of his Lord, and the abſence of the Adverſarie and of his friends, he will make his gaine thereby both in jeſt and earneſt, though now and then he doe but *Fumum vendere*, ſell ſmoke, and pay Alchymy for good and current money: for of theſe, ſome will ſoone raiſe or abuſe the name of their Maſters, (as it were by way of a meſſage to others, where it may prevaile) then take the paines to ſpeake unto himſelfe, leſt they diſcover a ſuſpition that they were hired for mony. By theſe & ſuch other meanes the innocent Judge, like to *Actæon*, becomneth *præda canibus*, devoured of his owne dogges, who care not what diſhonourable ſtaine they caſt upon him (whom they are moſt bounden to honour) ſo as they may reape the harveſt of their moſt greedy and ravenous lucre: For as theſe men commonly cannot judge of the State of a cauſe in controverſie, ſo neither do they greatly care whether that partie which they favor, be right or wrong, but doe onely faſten their eye upon the money, which may be coyned out of it, accounting that bootie as a reward of their good ſervice, wherewith they run away as glad as doth the dogge with a bone. And in this part, ſome of them be ſo miraculous Machiavellious, that they are able to expreſſe two ſundry liquors out of one ſame veſſell, making their owne profit, by both the parties, to one ſame ſuit and controverſie.

The Counſellor.

THe Councellor likewiſe having firſt inſinuated himſelfe and become inward with the Judge by the benefit of kindred, Alliance recommendations of great perſons, former education

and acquaintance, or by his owne obſequie he will forthwith ſet up his creſt, he ſhal be followed with a cloud of Clients and waged trebble more than men of better merit: yea, he ſhall be heard at the Barre, when they ſhall be wearyed in waiting there, happy is he can get him retained on his Councell, and *Fortunæ filius omnes*, every man will call him fortunes owne darling, and if he be of that abilitie, that he can bring the Judge to be his fee-man (or penſioner) under colour of a yearly new-years gift, or may finde the meanes to poſſeſſe the Judge with the loane of ſome hundreds of pounds, without taking any intreſt therefore, then ſhall he cote all other practiſers, then may no doore be kept againſt him, then ſhall he be a Gueſt at the Judges table, and ſhall be admitted private both in the Cloſet and alſo in the Bed-Chamber. And yet in the meane time, is that money (ſo lent) laid out to the moſt extreme uſurie? For all things reckoned, it ſhall by his increaſe of Clients, yeeld him at the years end *Centum pro Cent.* or a better penny.

Now albeit, this man may not compare with the Meniall before, in taking the ſtart and watching of all *bon heurs* and opportunities, yet through his learning and other parts (which the other wanteth) he may nip a Cauſe in the head, or ſting it to the heart as ſoone as he. It hath beene ſeene that ſome of theſe Bell-weathers, perceiving their Clients buſineſſe unable to endure the hammer of open hearing, have adviſed him to beſtow ſome ſcore of pounds or flight of Angels upon the Judge, to work it to ſome better end, and offered themſelves to preſent my Lord therewithall; and yet peradventure have ſuffered it by the way to drop into their owne pockets for a reaſonable Supply of fees forgotten.

Thus, as you ſee, is the Integritie of this gentle Judge drawene firſt into ſuſpition, and after that, into open obloquies, the one and the other growing by his owne facilitie, and by giving eare to thoſe buzzing flies and hiſſing adders; his good quiet and repoſe is alſo interrupted by often obtunding that in his privy Cloſet, which hee might diſpatch with once hearing in open Court; the Cauſe of the honeſt Suitor muſt either take wrong, or els muſt be alſo (againſt his will & good Conſcience, beſides

ſides his greater charge) finde out ſome *Oliver* to withſtand this *Rowland* of his adverſary. Theſe Cormorants are crammed even to the full-filling of their greedy gulfe, the ſcale of Juſtice ſuffereth reproach. The Judge himſelfe is laid open to the danger of any ſtirring eneme, that will ſift or fanne him. The Prince of the people being the well-head of Juſtice, is abuſed in his vicarie: good men ſobbing for griefe, and naughty packs laughing in their ſleeves at it, who alſo doe evermore requite ſuch their misbegotting favour with this thankfulneſſe, that their tongues doe continually itch untill they have blabbed abroad all the manner and meanes of atchieving their injurious deſires and corrupt Conqueſts.

The Remedie.

THe Remedie of all which evils is ſo eaſie, that the ſame is not onely at hand, but in the very hand and power of the Judge himſelfe: For if he be willing to maintaine the authoritie and countenance of his call, he may *Alio vultu*, with a lofty looke take it unkindely at the hands of his Better, equall or inferiour friends; blaming them with the touch of his Credit, for their ſo unadviſed tampering with him in matter of his judiciall and ſworne dutie: Hee may alſo with one word of his mouth command his owne curres to couch, and to ceaſe their barking: Hee may likewiſe ſend the Suitor to the Court, and his Counſellour to the Barre, and conſequently rid himſelfe and houſe of all this unquiet kennell, and thereby redeeme many a good houre, which he may beſtow partly for his needfull recreation, and partly in the ſtudie and meditation of ſuch matters as be ſerviceable for the place that he holdeth:

Objection. But now, if this Juſticer will juſtifie himſelfe and ſay, that howſoever the way ſeeme to lend his outward eare to thoſe importunities, (the which it is hard in theſe laſt and worſt dayes for any man to avoyd that meaneth not to be at difference or war with all the world) yet notwithſtanding his heart is upright, and that he doth and will doe according to the exigencie of his oath and office.

Answer. Let him also give me leave to lay with the merry Poet, *Credat Iudæus Apella, non ego*, for as it is hardly credible, that a ny castle which is continually battered, should not be taking at length, or that any woman which admitteth all whores, should not apply to some one: So can this man never excuse himselfe to the world-ward, but that by such affabilitie and ready care he ministreth just suspition of swerving from the Level of true Justice, and that he giveth passage that he playeth *Heautontimorumenos*, being no small cause that himselfe is so vexed and mispendeth his time.

If he will reply and say, that to rast of this Cause before the hearing availeth no lesse to his instruction, then to the speed of the service? I will acknowledge it; so as the same be done indifferently; but how that may be performed without the presence of both the parties, or of their Counsell, faine would I learne; For to place the one side alone were (in a matter judiciall) to be possest with prejudiciall conceit, and to heare them suddenly, were besides the losse of time, but to be willingly abused, since either side may (at liberty) offer what he will if the other be not present to confront him. Nay, the world that is now a dayes curious and sharp-sighted, doth well-enough perceive, that evermore after such crafty suggestions so apprehended, the bowle keepeth not the alley, but fyeth out by one cranke or other: So as though the Cause in question taketh not a direct or downe-right blow by judgement in Court, yet shall it (by some obliquitie) crawle away with the backe thereof broken, whether it be by reasoning it to a private hearing, by drawing it to a long and tedious prosecution, by committing it to a partiall report, by referring it to some unequall arbitrement, or by one or other indirect thwart, that shall carry no lesse injustice with it, then if the judge himselfe were utterly corrupted and perverted.

Admonition to all suits.

TO conclude therefore, let everie good and true Friend, Favourite and Follower of the Judge (if at the least they be desirous

desirous to maintaine the fame of his integritie) hold it for meere sacriledge and profanation of justice, once to attempt him in the part of his jurisdiction, which ought to be unto him a most chast and undefiled virgin. Let them also look to themselves, and not only weigh (as I said) with what good warrant of conscience they thus interpose themselves in a matter to them hardly halfe knowne; but also (remembring that it is forbidden maintenance by the Law of their Countrey, to embrace a Iurie, to sollicite a Iurour, to fee a Counsellour, or to give countenance at the Bar in another mans suit) let them (I say) consider of what nature it is, and what it deserveth to labour, ply, and wrest the Iudge: Counsellours also must keep their proper station, and containe themselves within the duties of their calling, for they know, that howsover they represent the verie parties, and ought to assist them; yet that must be *usque ad aras*, and they may not be feed against a known truth; for the beating out whereof (that it may be ripened for jugdement) they be used as necessarie and most lawfull instruments. So far off it is, that they should abuse their learning, wisdome, eloquence, and other gifts, to the perverting of truth, and subverting of right, by seduction or corrupting of the Iudge, that holdeth the beame of the Causes in Balance. As for the Iudge himselfe, let him not feare to lanch his boat into the deep, where is Sea-roome sufficient, and let him rest upon God (whose image he is) and stir up those Divines Talents which he hath received, utterly forbearing to saile neere the Shallow and *Goodwyn* of this most dangerous Sollicitation: So may his Prince joy in the choyce of him, so may hee march on cheerfully, maugre whatsoever enemie; so may good men trust unto him in their calamitie, as to an holy Anchor: So shall not the wicked dare to approach his Court or presence: Iustice shall conserve her due honour, and upright judgement shall stand fast and unmoveable.

An Appendix with Objections against Favourites at the Bar of Iustice.

THe just respects, for which one Practiser at the Bar may be heard before another, to my understanding, are these two:

One in regard of the Client, and another in respect of the Cause.

A motion in the behalfe of a poore person, of a weak widow, of a fatherlesse child, or of a publike Servitour in a Commonwealth, is in hearing to be preferred before the causes of such as be rich, well assisted, of discretion, or private persons.

The Cause it selfe also may deserve preferment, either in consideration of the prioritie of time that it hath in Court, or for the immineot danger in which it may stand, if it be not speedily heard.

But that any Counsellour should be heard before other, in regard of his person alone, without beholding the Cause or Client, hardly may any sound reason be assigned: And of that undue favour, these evils amongst others do ensue:

First, by that ready lending of the eare to some onely, or to them chiefly, those only suits are expedited, which these few selected persons do undertake; and in the meane space, all other causes are suspended, albeit they have prioritie of time, or other good reason of preferment: the which unnecessarie (or rather voluntarie) delay is meere injustice, since justice consisteth not only in the deliverie of right, but also in affording the same with all agreeable and due expedition.

Secondly, by making such choyse of a few Favourites, other good Practitioners in the Law are discouraged, to the great losse and griefe, as well of them in their owne particular, and of many toward Students, that are thereby taught to seek favour more than to rest upon sound knowledge, as also of as many Clients as doe repose themselves and their suits upon the fidelitie and good learning of those, which seek not the influence of the like favourable aspect.

Thirdly, the culling, and cherishing of Favourites, draweth the Favourer into suspition of corrupt partialitie, especially if the Favoured be not of better gifts and ornaments by Art and Nature than other men, as many of them are not found to be.

Fourthly, godly and vertuous Practitioners will not use unlawfull meanes for the gaining of this favour, the which (without sinister practice) is not alwayes vouchsafed; and then belike the

the worſt ſort of men do endevour that way, and then alſo are Cauſes for the moſt part put into the hands and mouths of ſuch as be unworthy to touch them. For it is no ſmall furtherance to juſtice, when Cauſes be managed by men of modeſtie.

Fifthly, when theſe few do find, that they ſhall be heard, and others holden off, they advance a Monopoly of practice in Law, enhancing the market of Fees, by delay of their Clients, untill they will apply to ſerve their greedineſſe: So as the Noble or Ryall (which within memorie was an uſuall reward for a Counſellour) is now riſen to 4 l. 5 l. 20 Nobles, or 10 pounds with ſome: whereby alſo Suits are drawne out in length, and do rebound to the blame of the Judge, that is Cauſer and Continuer of theſe evils.

Sixthly, what unbridled boldneſſe (or rather audacious petulancie) accompanieth this unworthily-beſtowed favour, is daily ſeene by the demeanours of theſe ſpeciall men at the Bar, where they forget not only common civilitie to their Equals and Betters, but alſo that regard to the Judge and Court, which ſober men are wont and bounden to anſwer: Many of them alſo not forbearing to betray their owne Clients, when (after acquaintance with the inwards of their Cauſes, and much money milked from them) they ſhame not (for a little better pay) to become Swart-ruthers, and to go into the Tents of the Enemy; of which fault theſe latter yeares have yeelded too too many (and the ſame moſt ſhamefull) examples.

Seventhly, as vertues, ſo vices be chained together; ſo as by the motion of one link, the reſt are ſtirred: And therefore this unequall Selection draweth this further Invenience with it, that the Favourite (emboldened by this preheminence) moveth further, and taketh courage to ſollicite the Judge at his houſe or chamber, whereto if God ſuffer him to encline, then receiveth hee juſt correction for the firſt favour ſo unwiſely diſpoſed by him.

Eighthly, this gracing of a few (eſpecially at the Bars of Engliſh Courts) bringeth forward ſuch as have *animam in lingua*, making them preſume upon their vaine loquacitie, and to make no account of ſubſtantiall learning. And here againe, Cauſes do

loſe

loſe the time, which theſe men doe conſume in idle and vagrant diſcourſes, digreſſing from the true points of the controverſie. Beſides which, the Judge himſelfe is in perill to be inveigled, and drawne out of the way.

Ninthly and laſtly, I may add that theſe men (bleſſed with ſuch favour in the eyes of the Judge) do at their departure, and returne into their countries, carrie the badge thereof in their faces, bearing countenance, and ſeeking credit above others; where alſo they will do no leſſe (if not more harme) than they are before charged to have committed here.

Now for the removing of this Malady, you may uſe the receit following.

TAke an head-full of Diſcretion, and chooſe out a convenient handfull of the freſheſt Flowers that do growe in the Garden of the Law, within quarters of the Houſes of Court: Admit theſe only for practice at Weſtminſter, being firſt well tried, and fanned from ſuch duſt and droſſe, as may either yet remaine at ſtudy, or be meeter to keep their chambers, for directing of Cauſes in Suits, arguing of Caſes in Demurrers, or naming of Books of all ſorts, or to ſerve for Recorders in Cities or Townwikes incorporate, or to ſupply to Stewardſhip of Leets, or other rurall Courts: Then draw thoſe firſt forth againe, thorow a fine ſtrainer, and (according to their ſundry gifts and growths) ſort them, and apply them to each Bar, and affected place at Weſtminſter; the heavie, for the Kings Bench and Exchequer; and the lighter for the Engliſh Courts. Change and ſupply them, as oft as need ſhall be hearing them (alwayes in the meane time) with good indifferencie, and ſo as neither ſome ſwell, no others do ſhrink or faint, And by Gods grace you ſhall ſoon perceive the griefe to depart. *Probatum eſt.*

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Richard II
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THE KINGS ARTICLES And The Parliaments HONOVR.

Declaring how the Archbishop of Yorke, the Duke of Ireland, the Earle of Suffolke, and some false Knights and Justices, have seduced his Majestie by wicked Counsell to make suddain Warre against the Parliament.

And how all the aforesaid persons were appealed of Treason by the Duke of Gloucester, the Earle of Arundell and Surrey, the Earle of Warwicke, and others threatned to be all destroyed by these aforesaid.

Also a Relation of a great number of men at Armes, and Archers assembled in the Counties of Lancaster, Chester, and Wales.

John Browne, Cler. Parl.

August 1. Printed for *Thomas Baley*. 1642.

ARTICLES

And The Publication

HONOUR

THE KINGS ARTICLES,

And the Parliaments Honour.

THe King ſeduced by wicked Counſellours, and deluded by the cruell ſuggeſtions of a malignant party, have been (according to the palpable expoſition of all his Majeſties Actions) reſolved to make warre againſt the Parliament which conſequently will tend to the utter diſſolution of this government, the ſubverſion of all the Subjects liberties, & the irrecoverable ruine of the whole Kingdome. But not to make a needleſſe expanſion of the ſubſequent perils, that might, and will undoubtedly follow his Maieſties reſolution, I conceive it not impertinent to compare theſe præpoſterous times, to ancient: and ſcanning the ſame actions of other Kings, when they were alſo deluded by wicked Councell, and what ſucceſſe happe-ed in that temeraricus reſolution: We may aptly apply the mythologie unto our preſent diſtractions, that I might the better ſatisfie the importunate deſires of ſome, I have collected certain Articles of the then King out of the Rolles of the Parliament, held at *Weſtminſter* 11. *R.*2. The Articles are word for word as were taken out of the Parliament Records in the Tower as followeth.

Artic. 28. Alexander Arch-bishop of York, Robert De veere Duke of Ireland, Michael de la pool Earle of Suffolke, Robert Tresilian false Iustice, and Nicolaus Brembre false Knight of London: have done that, whereas the last Parliament all the Lords, and other Wise men, and Commons their Assembled, seeing the losse of the King, and his Kingdom eminent, as well for the perils, and mischiefs aforsaid, or that the King was departed from the Councell of the Kingdom and hearkned wholly to the Councell of the aforesaid Malignant party and Trators as also because the French King with his Royall Powet was crept upon the sea, redy to have come into England, to destroy the Kingdome, and the English tongue, and that no ordinance, or government was then establisht for the safety of the King, nor of the Kingdome, they knew no other remedy rher upon but remonstrated unto the King at full, how that he may ill governd, councelled and lead away by the aforesaid Traytors, and malifactors declaring unto him their wicked conditions, required him most humbly as his Loyall Subjects, for the safety of him, and of his whole Kingdome, and to avoid the perill of the said, and to let goe, an put from him the aforesaid Malefactors, and traytors out of his presence and company and that he would not doe hereaftet according to their wicked councels, but that hee would follow the wise, loyall, and discret men of the Kingdome, and thereupon the sayd traytor and malefactors seeing this good and honourable opinion of the Parliament, and to disturbe their good

opinion

opinion therein, by their falſe Councels, cauſed our Lord the King to command the Maior of *London* to cauſe a great power of the people of *London* to be ſuddainly leavied, for to kill, and to put to death all the ſaid Lords, and Commons, except onely ſuch as were of their party, at the doing of which wicked Act, the ſaid great Malifactors and Traytors ſhould have beene parties, and preſent to the deſtruction of the *KING*, and all his Realme.

Artic. 29. Item, For to accompliſh this high treaſon by their Councell aforeſaide, *Alexander* Arch-biſhop of *YORKE*, Robert Uleree Duke of Ireland, and *Michael de la poole* Earle of Suffolke, cauſed the King to ſend the Letters of Credeme to his adverſary the French King, ſome by one *Soldwell*, Grome of his Chamber, and ſome by other perſons of meane Fortune, as well Aliens as Denizens, requiring, and praying the ſaid French King, that with his power & Councell he would be ayding, and aſſiſting to our Lord the King, to deſtroy, and to put to death the ſaid Lords, and other Engliſh, which the King then held his enemies and Traitors as before to the greateſt diſquiets and trouble of his whole Kingdome.

Article. 30.

Item, the aforeſaid *Alexander* Arch-biſhop of Yorke Robert de Veere Duke of Ireland, Michael De La Poole EARLE of *Suffolke*, encroatching unto themſelues Royall power cauſed the

King

King to promiſe unto the French King, & his power, for to accompliſh that high Treaſon, prodition, and murder, to give, and ſurrender unto the ſaid French King the Town, and Caſtle of *Calis*, and all other Caſtles, and foits in the March of Picardy, and Arrtoys, the Caſtles and Towns of *Chirlurg* & of *Brerte*, to the diſhonour, trouble, and dammag of the King, and of his Kingdome.

Artic. 37 The aforeſaid *Alexander* Arch-biſhop of York, *Robert De Veere* Duke of *Ireland*, *Michael De la Poole*, Earl of *Suffolke*, *Robert Treſilian* falſe Juſtice, and *Nicholaus Brenbre* falſe Knight of *London*, Malefacter, & Traytors during the time of the ſaid protection to the overthrowing the ſaid appeale, falſe councelled and cauſed the King to commend by his Letters divers Knights, Eſquires his Sheriffs, and other his Officers, of divers Counties to rayſe and aſſemble all the power that they cou'd to come with the ſaid duke of *Ireland*, againſt the aforeſaid other Lords Appellants, ſuddainly to make Warr againſt them, and deſtroy them.

Article. 38. Item during the time of the ſaid protection, the aforeſaid *Robert De Veere* Duke of *Ireland*, *Michael de la poole* Earle of *Suffolke*, *Alexander* Arch-biſhop of *York*, *Nicolaus Brenbre* falſe Knight of *London*, cauſed the King by his Letter to ſignifie to the ſaid Duke of *Ireland*, how that he and others were appealed of Treaſon by the ſaide *Thomas* Duke of *Gloceſter*, Conſtable of *England*, Richard Earle of Arundell and Surrey, Thomas Earle of Warwick, and how that the King had thereupon given day to the ſaid parties with their

men

men, goods, and Cattell, into his ſpeciall protection, and beſides it was contained in the ſaid Letters of the King, that if the ſaid Duke had ſufficient power he ſhould not fayle to come to the King, and ſoone after they procured the King to write unto the ſaid Duke of Ireland, that hee ſhould take the field, with all his power, which he could gather together, and that the King would meet him withall his power, and that the King would meet with him put in hazard his Royall perſon: and that the King was in great danger himſelfe, and his whole Kingdome, if he were not helped and ſuccoured by the ſaid Duke of Ireland. And that the Duke of Ireland ſhould make known this unto all the men, that were aſſembled unto him, and that the King would pay all the wages, and charges of the ſaid Duke of Ireland, and of all the men aſſembled by him, by vertue of which Letters, and the malicitious and trayterous excitations as well of the ſaid Duke, as of his adherents, and all the other malefactors and traytors, the ſaid Duke of *Ireland* aſſembled a great number of men at armes and Archers, as well the Counties of Lancaſter, Cheſter, and Wales, as of other places of the Kingdome to deſtroy, and to put to death the aforeſaid Lords and all other which were aſſenting to the making of the ſaid Ordnance Statute, and Commiſſion unto the deſtruction of the King and Kingdome.

Artic. 39. When the ſaid *Robert De veere* Duke of Ireland falſe traytor to the King and Kingdom, aſſembled a great power of men at Armes, and Archers of the Counties of Lancaſter, Cheſter, and

Wales,

Wales, and of divers other places, to the intent to have trayterously destroyed (so farre as in him lay) the Lord Thomas Duke of Glocester, Constable of England, Henry Earle of Derby, Richard Earle of Arundell, and Surrey, Thomas Earle of Warwicke, and Thomas Earle Marshall, and other loyall Subjects of our Lord the King, as well to the destruction and annihilation of our Lord the King, as of his whole Kingdom. And so he rid with great power and force of Men at Armes and Archers, from the County of Chester, throughout the Kingdome, till he came neare to a certain place, which place is called Rotcotbridge neare to Cotswold, incroaching to himselfe Royall power caused the Banner of the King to be displayed in his company, contrary to the dignity of the King, and of his Crowne, at which time the said Duke of Ireland and his company were by the grace of God disappointed of their wicked purpose.

John Browne Cler Parl.

FINIS

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Number 16.

Some Speciall

PASSAGES

FROM

HULL. ANLABY.

AND

YORKE.

Truly informed Munday *the first of* August 1642.

pp London
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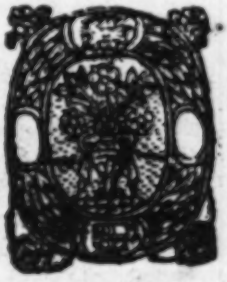

LONDON,
Printed by R. O. and G. D. 1642.

PASSAGE

FROM

HULL, ANLABY

AND

CROFT

To

LONDON.

Printed by S. Gosnell, 16

Late PASSAGES FROM *Hull, Anlaby* and *Yorke*.

Truly Informed, *Munday* the first of *August*, 1642.

SIR,

NOW others Intentions are discovered by their actions, what we have much and long feared is come upon us: Here is no other sound but Warre, and (notwithstanding pretences) that the intention thereof was before our feares: Drums beate up in divers parts of this, and severall adjacent Counties, for Voluntiers for His Majesties service, albeit in this County very few come in. I heare the Parliament have replyed to His Majesty, they cannot agree to His Propositions (sent in Answere to their last Petition) and performe the trust reposed in them by the Kingdome: whereat our wretched Cavaliers are over joyed, expecting from our Distractions, their Deities, from our Misery their making.

His Majesty comes hither to morrow, to reside a while, at least till Thursday next, that day being appointed for the generall appearance of all our Trained Bands, Horse and Foot,

beſides what Armes the Clergie and Papiſts will then ſhew, (having Proteſtant Riders) as by ſeverall Warrants it appeares, ſome of which I have ſubſcribed.

We expect both our ſelves and Armes, to be commanded out of the Countie, whereto undoubtedly we ſhall yeeld a denyall: and if ſo, we then expect halfe of the Armes (at leaſt) both for Horſe and Foot, will be required to be lent His Majeſty; but to be put into the hands of Strangers, this will likewiſe perplex us: Therfore we intend to appeare in Perſon, and our Armes ſhall ſtay at home.

The Sheriffe of this County is injoyned by His Majeſty to raiſe one thouſand Dragoneers with all ſpeed. Divers Gentlemen are raiſing ſeverall Troops of Horſe. Collonell *Lunſfords* Brother, Collonell *Monroe*, and others, are commanded to beat the Drum in *Nottingham-ſhire*, and *Lincolne-ſhire*, for Volunteers diverſe Thouſands are deſigned to come out of *Somerſet-ſhire*, and ſome of the Counties adjoyning: As ſoone as theſe are ready, and the Horſe that are in raiſing, they will be all on the South of *Trent*. The King will have 3000. Horſe at leaſt; and then the Welchmens Horſe and Foot are expected to come in. Doctor *Conſins* and the reſt of the Prebends of *Durham*, have contributed in a large manner to this Warre intended, as well as the Gentry of that Countrey.

ON *Wedenſday* night late about one of the Clock, there ſallied out of *Hull* 40. Horſe, and about 150. Foote, and fell upon the Cavaliers Trenches at *Anlaby*, where all the Souldiers deſerted then, ſave two who ſtood Centinell, and (by their willfull refuſall of friendly uſage, attempting alſo to kill ſome of Sir *Iohns* party) were ſlaine. The Enſigne out ran his Colours, which Sir *Iohn* ſeized, alſo 70. Muſquets, and took diverſe Priſoners, likewiſe burnt the Barne, wherein the Granadoes, and other contrivements of the Cavaliers were preparing, intended for the burning of *Hull*, which to prevent occaſioned this attempt; The fire for the time was very terrible to the Inhabitants, in regard of the noyſe made by the Powder

and

and Granadoes. The night following 140. Souldiers more left their Trenches, who reſolved to dye, rather then to continue longer in that ſervice, of whoſe mind are all the Trained Band generally, declaring publiquely they will not exerciſe Armes againſt their friends, Neighbours and Countreymen, ſo as you will ſpeedily heare of the Siege raiſed at *Hull*, if not already.

This night the Cavaliers went with 300. Horſe neere *Hull* expecting Sir *Iohn* would have iſſued forth againe, whom they then would have ſurpriſed, but he did not.

Next followes the copy of a Warrant ſent to the Head-conſtables and others, in the County of *Yorke*.

To

To all Head *Constables* within the County of *York* to the Petty *Constables* & their *Deputies*, and all other his *Majesties* loyall Subjects.

YOu are by his Majesties speciall command, to give warning to all Gentlemen within your severall respective Weapentacks & Divisons, as also to all whosoever have beene formerly charged with Horse and Armes for the defence of the county, that they appeare in their best and accustomed furniture for warre upon Thursday the fourth of August, *at the Manour in Yorke, where his Majesty will take the Muster of them, and to give them notice, that if they bring with them any more then they are charged withall, to serve for the defence of his Majesties Person, it will be taken as an acceptable expression of their particular good affection to his Majesty and the Common-wealth; And that though his Majesty doth not hereafter intend to exact the personall services of the Gentlemen themselves, yet hee doth expresly command*

mand their now attendance on the day, becauſe hee hath ſomething of his Pleaſure then to deliver unto them, and you are to be here preſent, and to bring with you a ſchedule of the names of thoſe to whom you have accordingly given warning, and herein you muſt uſe your beſt care and diligence, as you will anſwer the contrary.

Dated at *Yorke* the 21. of *July*, 2642.

THO. GOVVRE.

YOu are likewiſe to give carefull warning that Recuſants doe ſend Horſes with ſuch Men to ſerve upon them as are of the Proteſtant profeſſion alſo whereas there were ſeverall VVarrants iſſued to ſummon all the able Men of the County, to meet at divers places, and to Muſter by Authority given by the Commiſſioners of Array, His Majeſtie is graciouſly pleaſed in regard of the harveſt now at hand, to diſpence with their appearance and revoke the ſaid warrants.

This was written underneath the Sheriffs Warrants aforeſaid.

FINIS.

This was written underneath the Statue
Warrens Letterbid.

34

AN ABSTRACT OF SEVERALL LETTERS

from *Hull*, *York*, and *Beverly*, of his MAJESTIES proceedings.

Charles I
K.

As alſo the carriage and behaviour of the *Cavaliers*, with the number of thoſe that were ſlain and taken priſoners by Sir *John Hotham*.

Whereunto is added, A true Relation of the proviſion in HULL.

LONDON:

Printed for *Ben. Allen* in *Popes-Head Alley*.

Auguſt the ſecond. 1642.

AN
ABSTRACT
OF SEVERAL LETTERS
from Hull, York, and Beverly, of his
MAJESTIES proceedings.

As also the carriage and behaviour of the
Cavaliers, with the number of those that were
slain and taken prisoners by Sir Iohn Hotham.

Whereunto is added, A true Relation of the
provision in Hull.

LONDON:
Printed for Ben. Allen in Popes-Head Alley.
1642.

An Abtract of severall Letters from *Hull*, *York*, and *Beverly*.

SIR,

MY love and respect unto you. I have collected some materiall passages as I have writ you before, Captain *Piggot* hath redeemed his credit, and took a Bark with a great quantity of many Muskettiers which fled ashore; and now the said Captain and 2 other ships lieth upon Lincolnshire shore side, so that no fortifications can be made there as hath been attempted, to hinder passage up to *Hull*. And as I have writ you, we have taken many Cavaliers and brave horses, and some money, we took one horse worth an 100. l. Our townsmen stand all bravely to their businesse; and those that were malignants before, are now cured, and see their former error, and now strive who should be most forwards and valiant: at first these things were something troublesome unto us, and most to our women, but now God be praised, we have better spirits, and the truth is, if Sir *John* would give way, we would sallie forth upon them,

them, and (my life for it) we remove the siege, for the Countrey have no mind to fight against us, and the peoples hearts of the Countrey do much incline to us, and divers would come into our town to help us, if they could come safely; but if any come, they seaſe upon their means. We have information of their proceedings every night; they have robbed Mr *Leggeds* houſe, and taken away all he hath, and they have robd Mr *Hothams* houſe, and have taken a brave horſe from him which he is troubled for, but he hath a brave horſe in liew of him: they have rob'd Sir *John Hothams* houſe which is about eight miles from our Town.

The Countrey people complain miſerably that they injoy nothing that they have, that *Candebec* men and *Catingham* men and *Newland* men they ſay they dare not be ſeen to read a good book; but he that doth not baniſh God and good men, he is no companie for the Cavaliers.

Not to omit the Cavaliers have planted 3 peices of Ordnance at *Haſſel* to hinder any paſſage by water, and a Keel coming towards us, the principall gunner ſhot at her and miſſed, he ſwore God damne him if he did not ſink her the next ſhot: and the Peice brake in peeces and killed the Gunner and ſome others.

They have of late ſent to Sir *John* for the horſe and men he had taken, but he returnd anſwer that upon good and fair terms he would deliver them, that was horſe for horſe, and man for man; and to begin, if they would be pleaſed to ſend the horſe that was taken from his ſonne, he would ſend any horſe for him. And ſo Mr *Hothams* horſe was ſent him, and the brave horſe I writ you of, was ſent in exchange.

There hath ſince a Knight been ſent from the King to Sir *John*, that offereth a generall pardon if he will deliver the Town. But Sir *John* ſaith he will not betray the truſt repoſed in him: if the Parliament order him to deliver up the Town he will deliver, otherwiſe he cannot.

We manned out of our Town ſome fire-locks and ſome ſmall Barks with 150 Muſkettiers, and they went to viſit the Cavaliers at *Berton*, and at the landing of our men the watch fled away, ſo they took away all the boats out of Harbour, and what elſe was there, and came away.

Beverly, the 29 *July*. 1642.

Sir,

YOu being so affectionately compassionate with our friends in *Hull*, I could not but acquaint with my first intelligence of their good successe. This last week they sallied out upon their besiegers about some 500. which when they saw they began to prepare themselves for an encounter, exhorting each other to stand to it and look to themselves; The Countrey people bid the Cavaliers look to themselves, these (say they) are our friends will not hurt us: which so amazed the Cavaliers and desperadoes, that they thought their best weapons were their heels, and fairly run away to *Beverly*. But for all their hast, Sir *John* took 30. and killed two. The King presently call'd a Councell of War to treat that he would pursue no further: who gave him answer he must do as he saw convenient: then the King and Cavalry laying the fault upon the unskilfulnesse of the Countrey Captains, thought to remedie the businesse by sending an *Irish* old Captain to command them, who coming to the Souldiers with the Kings pleasure that he should lead them, they asked whether he were a *Yorkshire* man, and he saying no; they asked him what he had to do to command them, so beat him and sent him back again. I should have writ you that in this skirmish they took Captain *Ducums* Colours from him, and set them upon a Turret in the Town. This is all, I rest,

Your affectionate friend.

WE have no good news save onely good help comes from you: since a few men came from London, Sir *John* hath sent the Kings Army a Message that caused the most

moſt of the Leaguer to run away, at leaſt 21. ſlain, and 15. taken priſoners. The Kings Magazine was fired at the ſame broyl, at a part of the Leaguer called *Ayuelebie*, within 3. miles of *Hull*. This diſaſter happened to the great amazement of the Cavaliers: yea they who were ſo confident of their victory againſt *Hull*, who moſt bitterly curſed Sir *John Hotham*, and in conceit would cut him in ſippits, within 3. dayes theſe brave or rather baſe ſpirits are now forced to ſay, that Sir *John* is worthy commendations for his fidelity.

York 29 *July*. 1642.

Poſtſcript.

The King hath beat up his Drums but none cometh in here, he beats his Drums, but not a man: and of late the King hath ſent for to view our Army, and that he may have 80. Muſkettiers to guard his perſon, but it was anſwered they could not go out of the City. You ſhall have incloſed the note of the proviſion in *Hull*.

York 29. of *July*. 1642.

YOur Letter I received and books, for which I thank you: news here upon Wedneſday at night laſt, Sir *John Hotham* ſent out 300. foot Souldiers and ſome 60. horſe unto a place called *Hulme* 3. miles of *Hull*, where Captain *Dunkam*, lay with his Company, where Sir *John Hothams* men ſet on fire a barn wherein was ſome gunpowder and other materials: this day Sir *Henry Slingſbe* took the view of our Arms in the City both common and private, and deſires 80. Muſkettiers for the Kings guard: this night the Earl of *Leiſter* is come to Town with a great Company, we live in great fears: and in this Citie many are grown careleſſe:

leſſe in the worſhip and ſervice of God, The Lord in mercy think thoughs of mercy to our Kingdom. The next Thurſday the Gentry is to come in, and the Papiſts to bring in their horſes: but not to find themſelves as is ſaid. So deſiring to be remembred of you as is our duty one for another, will reſt yours.

A true relation of that Proviſion in Hull *moſt neceſſarie.*

Rye 14 thouſand quarters, beſides private proviſion.
Wheat 500. quarters, beſides the Kings and private proviſion.
Beans, 7000. quarters at leaſt, beſides private proviſion.
Oates 7000. quarters, beſides private.
Mault 200. quarters beſides private proviſion.
Oatmeal 80. quarters, beſides private.
Fiſh as much as will ſerve this ſeven yeers.
Wine 1000. Tun. Beare proviſion for 12. Moneths.
Water as much as is needfull, one Well in twelve houres time ſprung ten foot water; alſo divers Wels diſcovered that hath not been uſed this 39. yeers, ſo that there is no want of freſh water, nor hath there been the leaſt complaint as yet of one poore man, woman or child in the Town for want of proviſion; God hath miraculouſly provided ſtore of freſh water (beſides the Wels in the Town, and the freſh River at low water) eſpecially in a place within their out-works, without the wals, ſo that there is a place called Buſh-dike being ſixtie yards in length, and ten yards broad, the which hath in one night ſprung a foot plumme height, and was never known to ſpring before.

This is a true Relation.

FINIS.

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35.

A True RELATION OF THE PROCEEDINGS FROM YORK and BEVERLEY.

Shewing

The great power and ſtrength there raiſed againſt the *Parliament* and *Hull*, under the command of the Lord of *Carnarvon*, the Lord *Rich*, Colonell *Fielding*, Colonell *Lunsford*, Capt. *Butler*, &c.

Alſo

The bountie of the Clergie, and of the Gentrie in York-ſhire, tending to the encreaſing and managing of theſe unhappie Proceedings.

Likewiſe ſome Rehearſall of Biſhop *Williams* his Sermon before the King, *July* 24. And of the great hurt that the great Recuſant, Mr. *Beckwith* hath received by Sir *John Hotham*.

Sent in a Letter from *Beverley*, to a Citizen of good worth in *London*.

Aug. 3. *London*. printed for *John Johnſon* 1642.

A True

RELATION

OF THE

PROCEEDINGS

FROM

YORK and BEVERLEY.

The great power and strength that [illegible] against the *Parliament*, and *Hull*, [illegible] mand of the Lord of [illegible]

Rich, Colonell *Fielding*, Colonell *Lunsford*, Capt. *Forster* &c.

AND

The bountie of the Clergie, and of the Gentrie in York-shire, tending to the [illegible] sing and managing of these unhappie Proceedings.

Likewise some Reheatsall of Bishop *Williams* his Sermon before the King, *Feb.* 24. And of the great hurt that the great Recusant, Mr. *Parkins* hath received by sir *John Hotham*.

Sent in a Letter from *Beverley*, to a Citizen of good worth in *London*.

Aug. 3. *London* printed for [illegible] 1642.

NEVVES FROM YORK AND BEVERLEY.

Coſen: My kind love, &c.

ACcording to your deſire and my promiſe, I ſhall acquaint youwith ſuch Newes as hath happened with us ſince laſt I writ to you.

Then in briefe thus.

On Friday last, Sir *John Goodrick* Knight and Baronet, which was one of the York-shire Knights, that subscribed to give the King 250 horse, brought in his horse and men, being 70 in number, very bravely accounted. Sir *Francis Worley*, and the rest, have engaged themselves to bring in theirs on Friday next. This day a Troop of Horse, under the command of Captaine *Butler*, marched from hence towards New-Castle (as it is reported) to gard the Towne; and this day likewise two Regiments of Foot, of the Trained Bands of York-shire, shew under the command of Colonell *Lunsford*, the other under the command of Colonell *Fielding*, marched towards *Hull*. Doctor *Bastwick*, and three other Captaines, are taken prisoners by Mr. *Hastings* and his Confederates, and they are expected to be brought to York. The late Bishop of Lincolne, now Arch-Bishop of York, last Sunday preached at the great Church in York, his Text was

the words of our Saviour in Luke, *Vnleſſe your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, yee ſhall not inherit the kingdome of heaven.* How a man of his faction might apply that Text, I leave to you, or any reaſonable man to imagine.

Yet among other paſſages of his Sermon, hee tooke occaſion to ſpeake of *Ionas* who being in the Ship, was cauſe of the ſtorme in the Sea, neither could it be allayed till he was throwne into the Sea, whereupon hee ſaid that hee was not ſo uncharitable to the diſturbers of the peace of *Iſrael*, Thoſe that have raiſed this ſtorme of defcention in the land to be throwne into the Sea, but he wiſhed with all his heart they were thrown beyond the Sea, and beſides he thought his wiſhes met with many of their deſires, for he thought moſt of them had a minde to be beyond Sea. The King is returned from the Southerne parts to *Beverley*.

It is reported by those who went with him, that hath he gained the affections of the people where he hath lately been: those that have seen him since his return, report him very merry, for they say hee wants no money. and on my owne knowledge I never here the Souldiers complaine for want of pay.

Here come in daily men, money and provision, and Arms from all parts of this Kingdome to the King. the drums strike up all the day long here for Volunteers upon the promise of large pay. Here is with us a *Dutchman* who workes in casting Mortar pieces, and making Fire-workes, a very experienced man he is, and doth rare exploits. here is come from Cambridge 10000 l to the King in mony and plate. Besides, all the Lords that are here, are there in favour with the King, many others (whom I meane) you may suspect. For anything I can yet hear, there is nothing but a preparation for a Civill Warre. *Beckstith* the great Recusant was this

this laſt week, by a Bullet ſhot from the towne of *Hull*, (hee lyinſt againg the Town with the Cavaliers) ſhot through the arme.

Here is to be a muſter of all the Kings forces, Horſe aud foot to morrow, and at night the *Dutchman* is to ſhow ſome fireworks before the King, I might bely you as many doe I know, yet take this on my word, the King is very ſtrong here, (God grant all prove well) the Lord of *Canarvan* in the Princes abſence, commauds the Troop, which I muſt needs couſeſſe is a brave one, which conſiſts moſt of Gentlemen : and beſides the ſervice they doe themſelves. They among them, have ſet forth a Troop of Horſe, which is under the command of my Lord *Rich*. What the event of theſe things will be, time muſt produce. My Lord of *Lincolne* feaſts the Cavaliers nobly, they are much engaged to his Honour, and he has as brave a ſpirit in this exploit as the beſt of them. *Hull* is very ſtrongly beſie-

ged,

ged, and forces doe dayly thither resort, yet Sir *John Hotham* behaves himselfe bravely, and we are all indebted to him, yee Free-holders here are led away with the Gentry of this Country, who stand stiffe for the King: Sir *Michael Warton* Knight, hath lent the King 20000 l. and other *Yorkeshire* Gentlemen doe profer much.

This is all for the present.

Farwell.

H. M.

FINIS.

K England Ch. E 36

HIS MAJESTIES TWO LETTERS

ONE

To the Vice-chancellour and Convocation of the Vniversity of OXFORD:

THE OTHER

To the High Sheriff of the County, and to the Major of the City of *Oxford*.

PUBLISHED

For the satisfying of all his Majesties loving Subjects, and for the cleering of his Majesties Royall Resolution.

AS WELL,

In the carefull preservation of the true Protestant Religion, the just Priviledges of Parliament the Laws of the Land, and the Liberty of the Subject:

AS ALSO

In the just protection of all those his loving Subjects, who shall at any time be called in question for their dutifull Allegiance and Loyalty tendred to his Majesty.

LONDON, Printed for *Richard Lownds*, 1642.
August 3.

ged, and fowers doe dayly thither resort, yet Sir *John Hotham* behaves himselfe bravely, and we are all indebted to him, yee Free-holders here are led away with the Gentry of this Country, who stand stiffe for the King; Sir *Michael Warton* Knight, hath lent the King 2000 l. and other *Yorkeshire* Gentlemen doe prosit much.

Thus all for the present.

Farewell.

H. M.

FINIS.

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To

K England Chas E36

HIS MAJESTIES TWO LETTERS

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To the Vice-chancellour and Convocation of the Vniverſity of OXFORD:

THE OTHER

To the High Sheriff of the County, and to the Major of the City of *Oxford*.

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For the ſatisfying of all his Majeſties loving Subjects, and for the cleering of his Majeſties Royall Reſolution.

AS WELL,

In the carefull preſervation of the true Proteſtant Religion, the juſt Priviledges of Parliament the Laws of the Land, and the Liberty of the Subject:

AS ALSO

In the juſt protection of all thoſe his loving Subjects, who ſhall at any time be called in queſtion for their dutifull Allegiance and Loyalty tendred to his Majeſty.

LONDON, Printed for *Richard Lownds*, 1642.
Auguſt 3.

HIS MAJESTIES TWO LETTERS

ONE

To the Vice-chancellour and Convocation of the Vniversity of OXFORD:

THE OTHER

To the High-sheriff of the County, and to the Major of the City of *Oxford*.

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AS WELL,

In the carefull preservation of the true Protestant Religion, the just Priuileges of Parliament the Laws of the Land, and the Liberty of the Subjects:

AS ALSO

In the just protection of all those his loving Subjects, who shall at any time be called in question for their dutiful Allegiance and Loyalty tendred to his Majesty.

LONDON, Printed by Richard Lemmon, Mayor.

CAROLUS REX.

To our trusty and wel-beloved, the *Vice-Chancellour* of the Vniversitie of *Oxford*, and to all the rest of our loyall Subjects in that our Vniversity.

Reverend Father in God, we greet you well,

WHereas we have received a most large and ample testimony of the Affection of that our Loyall vniversity to us, by the free loane of a very considerable Summe of mony, in a time of so great and Imminent necessity. These are to will and require you, to give to that our Vniversity from us, our Royall thanks, and to assure them, and every of them, (our Loving

and Loyall Subjects) that this Teſtimony of their hearts towards us, ſhall never depart out of our Royall memory, and that both they ſhall be carefully repayd, and the mony employed only upon the defence of our ſelfe, The true Proteſtant Religion, and the Laws eſtabliſhed in this our Kingdom, and whereas wee heare, that for this Action, ſo full of loyalty and Allegiance, Som of that our Vniverſity have beene ordered to be ſent for, theſe are to will and require you, to ſignifie unto them and every of them, (who aſſume ſuch Power to themſelves without us) That wee will and command, that no obedience be given to any ſuch ſummons, holding our ſelfe bound to protect and defend thoſe, who ſhall be perſecuted for that cauſe, by having contributed to our defence and protection, And ſo wee bid you farewell.

Given at our Court at Beverly *the* 18. *day of* July 1642.

CHARLES R.

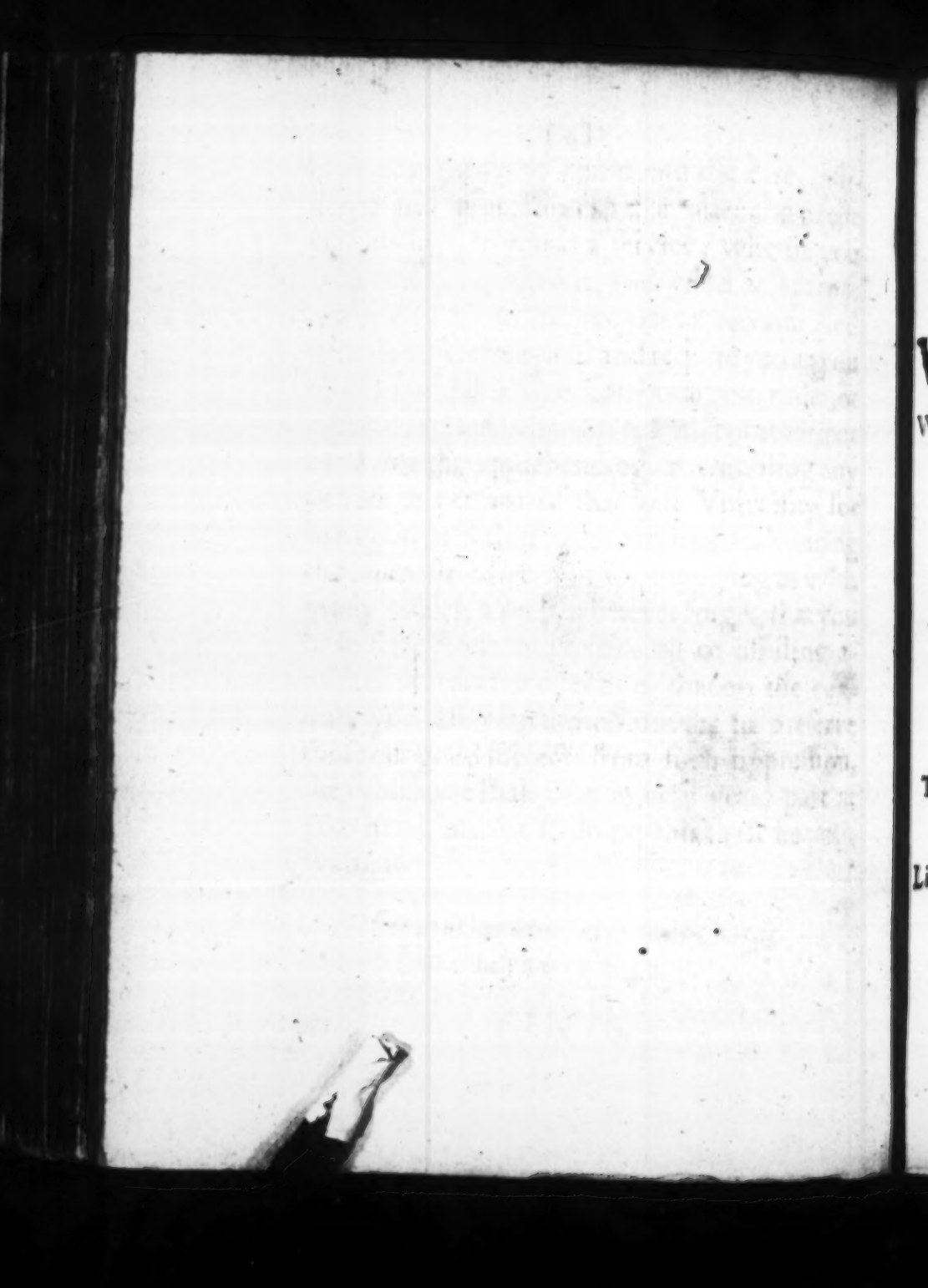
To our trusty and well beloved the High Sheriff of our County, and the Major of our Citie of OXFORD.

TRusty and welbeloved, Wee greet you well, whereas Wee have lately received very ample testimonies of the good affections of our Vniversity of *Oxon*, by the loan of such Monys as could be thence spared for the supply of Our urgent and extraordinary occasions, For which dutiful and affectionate expression, We are informed, that severall worthy persons of that our Vniversity, our Servants and others are threatned to be troubled and molested, Wee have

have thought fit to commend the care, assistance and protection of that place and of the persons in it, to you as a service, wherin you shall merit our favour and good acceptance and of which we shall require an account. And wee doe therefore will and require you as you tender our displeasure, if any warrant, order, or other direction whatsoever shall come to your hand for the apprehending or troubling any person or persons of that our Vniversity for his good affection to our service in advancing the businesse of lending and supplying us with mony which wee shall never forget, that you be so farre from countenancing or assisting any such warrant or direction, that on the contrary you use your utmost power to preserve those our good subjects from such oppression, the which we shall take in very good part at your hand, and for so doing this shall be your warrant.

Given at our Court at Nottingham,
July 22. 1642.

FINIS.



EXCEDING

Ioyfull Newes

FROM THE EARLE OF

WARWICKE

K. Rich

Wherein is declared his Reſolution, concerning the Kings Majeſties deſires, to have the Navy reſigned to him, Likewiſe the Parliaments determination, concerning the ſame.

ALSO, A TRVE

RELATION

Of the proceedings from *Yorke* and *Beverly*. Shewing, The great power and ſtrength there rayſed, againſt the Parliament and Hul, under the Command of

The { Lord of *Carnarvon*, Lord *Rich*, Captaine *Butler*, } { Colonell *Fielding*, Colonell *Lunſford*, }

Likewiſe, The bounty of the Clergy, and of the Gentry in Yorkſheire, tending to the encreaſing and managing of, theſe unhappy Proceedings

Iohn, Brow. Clar. Parl.

Auguſt. 3. Printed for *Thomas Baley*. 1642.

Joyful News

FROM

WARWICKE

TO

ENGLAND

Exceeding Joyfull

NEVVES

FROM

the EARLE of

Warwicke.

ANY have beene the diſtractions of this *Kingdom*, which overſpreade this Iſland by reaſon of his Majeſties abſenting him ſelf from his Parliament, & none have taken deeper impreſſion and threaten more danger, then thoſe that having taken hold in the Noertherne parts.

Many have beene the Attempts of the Malignant partie to take and ſurpriſe *HVLL*, and by that meanes to ſtrengthen their one part, and

to worke out their owne ends and desires, But still the care and vigilancy of the Parliament which doth continually watch for the preservation of this Kingdome, hath oppoſed thoſe deſignes in their infancy, and betrayed them in their beginnings before they could attaine unto the end they aimed at. And it is moſt Remarkable to obſerve theſe following particulars.

The Gentry and Freeholders of the County of Leiceſter having information, that the Kings Maieſty were reſolved to come in perſon to the ſayd County forthwith prepared all manner of proviſion, meete and neceſſary, for the entertaining of ſuch a worthy and Pious Prince, And when his Maieſty was entertained in the County of Leiceſter, he made with all poſsible ſpeed towards the Town and Bourrough of Leiceſter and coming thither the inhabitants of the ſayde Towne gave his Maieſtie entrance with ſome of his Troops and followers, where being reſident certaine while he propoſed and propounded the follewing propoſitions to the gouernours of the ſea Towne.

That they would be pleaſed to let his Maieſty ſee the Magazine that were now within their Cuſtody.

2 That they would be pleaſed to reſtore the Magazine into his ſacred and Royall Cuſtody it bring for no other then to defend his people from diſturbances.

NEWES

NEWES FROM YORK AND BEVERLEY.

Coſen: My kind love, &c.

According to your deſire and my promiſe, I ſhall acquaint you with ſuch Newes as hath happened with us ſince laſt I writ to you.

Then in briefe this.

On Friday laſt, Sir John Goodrick Knight and Baronet, which was one of the York-ſhire Knights, that ſubſcribed to give the King 250 horſe and men, being 30 in number, very bravely accoutred. Sir Francis Wortley, and the reſt, have engaged themſelves to bring in their on Friday next. This day a Troop of Horſe, under the command of Captaine Butler, marched from hence towards New-Caſtle (as it is reported) to gard the Towne; and this day likewiſe two Regiments of Foot, of the Traine Bands of York ſhire, ſhew under the command of Colo Lunsford, the other under the command of Colonell Fielding, marched towards Hull. Doctor Baſtwick, and three other Captaines. are taking priſoners by Mr. Haſtings and his Confederates, and they are expected to be brought to York.

If they would but ſit down and recolect what dangers hang over them and vs, how ſharply they have bin entertain'd in their adventures they would I ſuppoſe take breath and Parle before a ſecond onſet; they lately intended for to invade the Town of Hul, & having a freind of night to diſtowne Sr. John Hotham, which under maſke of darkeneſſe they did, intending may I ſay like Cowards which ſtrike winking or blindfold, but he found fortune as fauarable as the Parliament findes him faithfull for firſt he ſeeming as it were carleſſe Congeſted the Waters togeather and bridled them in which ſom freſh Water Souldiers being priuy to, Conducted by their ancient Captaine, Captaine ſancey began to inherit after the Flood, and hauing won the opportnuity oreſpred the earth; quis Sr. John Hotham gaue leaue to Rauckuowz in his thoughts; who preſently felt theſe Flyes wagging in his Web; whereupon he ſaluteed theſe Brauadoes with a peece of ordinance welcome ſent about threeſcore ſoules to Pluto, ſhooke the reſt into an Ague Hard Fate.

Sr. John not only welcomd them but payd the ſhot, ſuch intertainment were they never like to rein oy: or the reſt to be taſters of unleſſe they come with a powder, thus thoſe daring Grim ſpirits have bin cured of the deſeaſe of long life: for indeed they have bin engines of torment of

tor-

torment to the Country, and that Noblemen is crowned with glory; who remembers rather that he is a Subject then a Knight, whom the Honourable Houſes of Parliament, have as a gurdeon and med for his deſarts, willingly with on heart vented forth proteſtations for the ſecurity of his perſon as their owne, whoſe happineſſe conſiſts in theirs; to maintaine which, hee is as ready as able to put in force any thing by force, from force, the endeavors of incroaching adverſaries; wherefore anſwerable to their command, to let in the water, hee hath opened the flood-gates, which meaſuring the out-fields, make cloathes of Chryſtal for the neighbouring plaines: which, that it may not be diſrob'd of its pure garment, to the ſubverſion of many. Let ſuch Merchant adventurers take heed to barter for goods, or thought-good to King, with life or limmes, leſt while they ſtrive for that little Hand in a forced ebbe, they bee ill willers to the King and Kingdoms eſtate, whoſe ruine is ſmirkt with the name of ſafety, and gain he Parliaments diſpleaſure to their own loſſe.

There was letters com from the Right Hounarable the Earle of Warwick to the high Court of PARLIAMENT intimating and deſiring that they would be Pleaſed to ſend ſom Aminuition withall ſpeed for the Repaireng and maintaineng of his Nauie which Both Howſes teſobued to do with

ſpeed

ſpeed and likewiſe ordred that there ſhould be all kind of Ammunition ſent to the ſaid Earle acording to his deſires he alſo informing the ſaid Howſes of his Proceedings at Sea and how that he had ſtaied and taking diuers Ships which were goeing to His Majeſty in the North and deſired theire pleaſuer therein and how that he had receuid inteligents that his Majeſty would haue him reſtore the mony into his Couſtody and alſo the Parliament hauing taken into conſideration the Kings Maieſty demands concerning the nauie Hull and the *MILITIA*, declared that it was not for the ſafty and ſecurity of the Kingdome

The Lords and Commons doe declare, that a Garriſon of Souldiers is at New Caſtle Likewiſe Earl Rivers being put into the Commiſſion of Aray, exerciſes it with much rigour impriſoning all the that oppoſe him.

John Brown Cler. Par.

FINIS.

D

TH

S

38

A DECLARATION

OR, REMONSTRANCE OF The Office of a PRINCE, and his COVNSELLORS.

ALSO,

The Dutie and Obligement of the People, and Subiects; collected and extracted forth of the most *Divine* and Politique AVTHORS, that have treated of the same SVBIECT.

NEWLY

Sent from *Yorke*, by a Gentleman now residing there, to intimate a Loyalty to his *Majesty*, and love to his *Country*; with an humble desire for a true understanding betweene our *King* and his *People*.

Whereunto

Is annexed the Kings *Majesties* five last *Propositions* to the *Parliament*; with their determinate *Answer* by way of *Resolution* in three distinct VOTES.

August 3

LONDON,

Printed by *John Hammond*, and *Math: Rhodes*. 1642.

A

DECLARATION

OF

REMONSTRANCE

OF

The Officers of Parliament, and

[illegible]

ALSO,

The Duties and Obligations of the People, and Subjects; collected and extracted [illegible] of the most [illegible] and Politique AUTHORS, that have treated of the same SUBJECT.

[illegible]

Sent from [illegible] to [illegible] there, to [illegible] and [illegible] [illegible]; [illegible] between our King and the People.

[illegible]

[illegible] to the [illegible]; with the determinate [illegible] by way of Resolution in three distinct VOTES.

LONDON,

Printed by [illegible] 1642.

A Declaration or Remonſtrance of the office of a Prince and His Councellours.

THE Councell of a Prince, is a certaine congregating or meeting together of ſelect men, to adviſe the *Prince* in the time of *Warre* or *Peace*. Whoſe Office is to be mindfull of times paſt to looke to the preſent and to foreſee thoſe to come, the ſucceſſe of their Conſultations are happy ſhunning inconveniences or at laſt they finde ſome meanes to extenuate them.

A Counſell (their reſpect to the Prince preſerved) do by courſe play the part almoſt of all his ſences as his underſtanding, memory, eyes, eares, ſpeech, hands, and feete. But to the People they are a Father, Tutor, and Governor; If a Prince and Councell be Vnanimous they are Gods Vicegerents on earth, from hence by the conſtitution of good Counſell the Prince receives his eſſence the Councelloss their due honours

the People their Protection vnder good Lawes giving honour both to Prince and Councellours as to the true Ministers of GOD cald lawfully to governe them, But on the contrary by bad Councell, or by misunderstandings or dissentions between the Prince and Councell, the Prince honers not onely bourely blemisht and his estate and dignity in dainger of inbvention but the People also to be destroyed and Country to be layd wast by a forraigne Invasion, or by Civell Dissention to be vtterly ruined.

These things are of that weight that I do not thinke any thing in this life can be found of greater moment, and therefore in my Iudgment, it is not the least duty of a Prince to be diligent in finding, circumspect in electing, and cautious in constituting and authorizing so needfull a part of himselfe as is a Councell, least choosing such as are more fraught with honours then wisdome, or those that are rich in the goods of Fortune, wanting the richer endowments of the minde, the one should prove covetous to add wealth to his honours, and the other ambitious to adde honour to his riches, and so whilst either perpetrate their owne Designes, neglecting the chiefe end for which they were chosen, the whole Commonwealth falls into a most dangerous hazzard, till at last finding their owne errors, and being unwilling to publish their owne frailties to the worlds publique knowledge, they are enforced to ingulfe themselves in the iustification of most dangerous falshoods, and still in what they may to lay the whole burthen on the innocent Prince, or at least on some pretended Councellors about him, still urging and pretending new doubts and feares, those iealousies being firmly grounded on a malignant Partie, which indeed is to bee found (and that not seldome) amongst themselves.

Many Councellors when by their own ambitions and malig-

nant practizes they finde the State disturbed and out of order, and things not to succeed according to their desires, they usually command their *Fast-dayes* to be kept, and the People to fast for the Sinnes of the Councell, alleadging to them, that God Almighty for Sin doth punish the Nation; and in this (indeed) I verily believe they speake the perfect truth; for Envy or Ambition, Mistrusts or disagreements in or betweene a Councell and their Prince are such Sinnes as bring not only to themselves, but even to the whole Common-wealth ruine and calamity; in consideration whereof, I would advise the Councell to aske nothing of their Prince but what is fit for him to grant, and the Prince to deny them nothing that is fit for them to aske; for it is the duty both of Prince and Councellors so to behave themselves towards the Common-wealth, that the Iustice of the Law may not onely be equally distributed, and the poore defended from the oppression of the rich; but also that *peace* may be maintained with forraigne Princes, and publique Commerce increased, to the profit of the Subiect, and honour of the Kingdome.

It is the duty of the Councell, who are the Members of the Body Politique, in all humility and obedience, to advize and treat with their Prince the head of that Body; for as in a Body naturall it would appeare altogether preposterous to see the feet to spurne at the Head, or the hands ready to strike at it; so it is a thing altogether as uncomely, and of farre more dangerous consequence, to have any Member or Members of the Body Politique to presume to rebell against their Head the Prince.

A Prince ought to looke on his great Councell as on the representative Body of all the *Kingdome*, being lawfully cal'd together and elected by the Peoples generall Suffrages: But

that Councell ought to looke on their Prince as on the representative ſoule of the whole *Common-wealth* elected and authorized by the power or *God* himſelfe, his Government being eſtabliſhed by his *lineal Succeſſion*, and confirmed by the *Lawes* of the Land being inveſted and received with the generall applauſe of all his Subiects. Should a Prince after his election and confirmation prove wicked in all thoſe horrid degrees, Mens imaginations are able to apprehend yet ought not his People or Councell to preſume to goe about to enforce him to ought otherwiſe then by humble intreaty and advice.

David though anoynted by the Prophet *Samuel* durſt not preſume to lift his hand againſt the firſt anoynted *Saul*: *Saint Paul* commands Chriſtians to obey thoſe Heathen Princes to whom they were naturally borne Subiects, ſhewing obedience to be due from Subiects to their Princes as from Princes to God.

Kings are Gods earthly Deputies and no man can rebell againſt the one but hee is doubtleſſe a Traytor to both; Kings ought (as God) to bee intreated not compelled; If a Prince be miſlead by bad Councellors or by the advice of malcontented *perſons* yet it were much better for the good of the *Common-wealth*, to cover and palliate the Princes errors or neglects then to diſcouer or declare them to the knowledge of his Subiects for the Maieſty of a Prince can hardly endure thoſe opprobrious indignityes as may in any likly hood render him odious to his people.

Conucellors being ſummoned and elected by the Power and authority of the Prince only may at his pleaſure by the ſame Prerogative be diſcharged and diſperſed nor is it in the power of the Prince to part with (eſpecially for a time unlimited) any part or title of his Prerogative Royall, As for a pre-

preſident. The ſecond *Richard* King of *England* parting with his Prerogative Royall as in farme to *Buſhy Bagget* and *Greene* were adiudged to be executed as Traitors.

The *Parliament* then adiuding it not to be in the power of the King to diſinveſt his Succeſſors of any part of his or their due Prerogative, the diſſention that was betweene this King and his *Parliaments*, and the miſerable Events and bloody maſſacres that ſucceeded them, and his Depoſing might me thinks deter all Chriſtian Princes and Councellors from the like occaſions thereby to eſchew the like effects. As for Depoſers of Princes and Vſurpers, I think there is no man doubts but they may have an equall ſhare of Damnation be their pretences never ſo faire.

Religion and a care of the publique good, are two eaſie ſtepps to popularity, and the beſt and ſafeſt cloakes to hide black, treacherous and miſchievous intents. I hope the conſideration of what hath already paſt in *England*, and the preſent miſeries of *Germany* with the know ledge of

Tunc tua res agitur paries cum proximus ardet.

will make every true Engliſhman ſo wiſe, as reflecting on the miſeries paſt not to be ouer-haſty to become engaged in new miſchiefes leaſt the loſſe ſhould prove inſupportable or the wounds incurable. And for my part, for the proſperity and ſafety of this *Kingdome* I ſhall ever pray to God to continue the People in their due obedience, the Councellours and Nobility in conſtant Loyalty and his Sacred Maieſty in love and amity with his Peeres and People.

FINIS.

A true Copie of the Kings Maiesties five last Propositions to the Parliament: with their determinate Answer, by way of Resolution, in three distinct VOTES.

His Majesties Propositions were these following; viz.

FIrst, That they would recall the Ordinance made by the consent of both *Houses* of *Parliament* concerning the *Militia*, whereby his Majestie hath beene enforced to make these his Preparations.

Secondly, That they would deliver up his Majesties Magazine taken from *Hull*, be forthwith put into hands in which His Majestie may confide.

Thirdly that His Navy be forthwith surrended by the Earle of *Warwick* to Sir *John Pennington*.

Fourthly, That all Armes, Leavies, and Provisions for VVarre, made by the consent of both Houses be immediatly layd downe.

Fiftly, That the Parliament might be adjourned to some place where His Majestie might with security comenearre them, and joyne with them in their consultations.

The Parliaments *Resolutions in three* Votes; viz.

FIrst, That an Army should be forthwith raised for the safety of the Kings Person, defence of both Houses of Parliament, and of those that have obeyed their Orders and Commands, and preserving of the Religion, the Law Liberty, and Peace of the Kingdom.

Secondly, That the Earle of *Essex* shall be Generall.

Thirdly, That in this Cause, for the safety of the Kings Person, defence of both Houses of Parliament, and those who have obeyed their Orders and Commands, and preserving of the true Religion, the Lawes, Liberties, and Peace of the Kingdome: They will live and die with the Earle of *Essex*, whom they have nominated Generall in this cause.

ORdered by the Lords and Commons assembled in Parliament, that this be Printed and published.

Hen. Elsynge, Clerk. Parl. D. Com.

A

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AN

ANSVVER

OR

Necessary Animadversions, upon

Some late Impostumate

OBSERVATIONS

Invective against his Sacred

MAIESTY,

Bearing the face of the Publick,

But boldly Pen'd and Publish'd

by a Privado.

Iob 34. 39.

That the Hypocrite reigne not, lest the People be ensnared.

August - 3

LONDON, Printed, for T: Paibody, and are to be sold in Queens-head-Alley in Pater noster-row, 1642

The Epiſtle to the Reader.

THis Ruſhes not in to make up the Number of Pamphlets, but preſſes out of the throng to Reprove them and to reprove moſt of all a Countenanc't Pamphlet, that has come like a falſe Prophet, to caſt ſalt into the troubled waters, ſo prodigiouſly to ſweeten them, as to imbitter the Fountain. His Boldneſſe has outfac't his Wit, to ſit to determine againſt a Publick Order, that no buſineſſe of that kind ſhould be tranſacted by a Privado. Yet he has troubled the Kingdom with his *Extra* Abilities, to beget a ſtrange Harmony there, out of his own Sphere, as though he ſhould have the luck to Regulate all by his Irregularity: and ſince he wil be the *Goliah*, a King is not to meet him, but a *Stripling*, & to ſling a ſtone into his impudent forehead, that now a ſecond time has reproach'd, has chaleng'd al Authority, at any weapõ, all Proſperity to the 3. Eſtates. All juſt ſhame to him that has ſet himſelfe to Divide, to Compare ſo odiouſly the People and the King, as in his latter Book (evill meaning breaks forth at leſt) to make the dignity of the People, in that of the Soveraigne more materiall, more finall.

Reade, Examine,
Farewell.

An Answer to the Observations.

Iob 34. 30.
That the Hypocrite reigne not, leſt the people be enſnared.

Chap. I.

Concerning the inſinuation of the Scots *example, the terme* Malignant, *his proper explaining of it, and the authentique nature of the Plots and his Hypotheticall proving of them by a charge upon the King and Queen.*

The caſe is not as Scotland's *in all points,* &c.

THis Gentleman ſure intends to declare upon *Scotland's* caſe (which may match his purpoſe) in all points, to parallel it with ours, or aggravate ours with it; our malignant Party (ſaith he) is far greater: Let a wiſe man weigh his cunning inference from following, your brotherly Advice by Letter. He looks off from Reading to your Actions, Regards not your Peaceable Lines, but to delineat your former Hoſtilities, and by the myſtery of his zeale and faire dealing pitch his Meditations that way, to pitch a Campe again.

For our Malignant Party is, &c.

This ſcolding terme, Malignant, pleaſes him well, and if he call firſt, his mouth is not hot with the ſpice of it.

And our holding Hull *is not like their holding* Newcaſtle, *&c.*

An Act of Oblivion is moſt ſolemnly paſt upon the *Scots* buſineſſes in *Newcaſtle*, and by the vertue of that Act, they are cleerely evinct

evinct enemies to the publique peace that rip up the sore. This Observation writer, has cloath'd himself undeniably with Malignancy as with a garment, to make that buried Act arguable a fresh. Out of his own mouth his shame, his Oration wrang in that Inke, as in Gall betrayes him, and we are not far to seeke by his own discovery for the Malignant party.

We will not refuse the Counsell of the Scots *Lords, in yeelding to a Pacification, nor depart from their example in securing the same.*

He looks upon the Advice of the Councel, but his eyes are rather cast upon the example, he speakes of Peace, but makes ready for war, in securing the same. Not depart from their Example ——— this is intricate enough (and what is secret and formidable is malignant enough) whether he intend the example of the whole *Scot's* businesse, or a part on it. The whole *Scot's* businesse in Covenanting, in bringing in their Plate and Moneys (and borrowing other mens Plate) to contribute, to advance a war, and march with such a *Militia* over another Kingdome's fields, to approach the King and demand his bad Counsell, ——or but a part on it, as the deteining the King's strong holds, and designing Officers of his Privy Counsell. Men whom they may confide in, your own party, not Malignant, 'twere breach of Charity to think it, they being men famously just in the new Opinion, it must not be too curiously lookt for in their lives. ——In this clause then, yet still we will not refuse the Counsell of the *Scots* Lords; some butter in his mouth, nor depart from the example of them, is not the poyson of *Aspes* under his lips? At the best construction from the example of them but in part, having men of their own in his Forts; of your own in his Privy Councell to confide in. Yet if the Observer will credit his Majestys Letter to the *Scots* Councell, had he lived amongst them (they protest) they would not have desired so much, ——here he must shamefully depart if he will take the *Scots* own word for it. They will not be his Example ———

We have little cause to think that the same Malignant Party, which hath shed so much Protestant blood in Ireland, *&c.*

Here if an unjust Iudge sate upon the Bench, the Accusers testimony would cleere us of Malignancy, the Protestant Professors in

England

England cannot possibly be so Identical of the same Malignant Party that's in *Ireland*. Seeing no Innocent bloud has been shed there but by the Papall Party. None shed by Cavaliers, but Cavaliers Catholiques. Yet though his expression cleare us, his intention is unhappy, for by his convertible conceit at the latter end of Papists and Hierarchists, Hierarchists and Papists, he would juggle all into the very same Malignant party of the Papists, that hold with the government of our Church. If this Observer then had been a son of peace, he might have reflected upon dutifull and communion love: Let there be no strife betwixt thee and me, Protestant and Protestant, for we are brethren (though differing in opinion) *Benignant*, Weake and strong (the Apostle supposes) without taxation of Malignancy.

And for the Plots themselves, diverse of them have not been invisible, and yet if the King had not concealed, and did not yet conceale (some passages as being below him) they had been more visible.

—Diverse of them. Some of them. happly the Observer hath observed invisible, and he is not pleased to give diverse Instances, but mysteriously wraps them up in the Kings personall concealement. Alas that it needs no wringing from this man, that our gracious King (confest to be so by the mouth of his Parliament) should now be publikely indited, a Part of the Malignant Party: —and did not yet conceale: persisting in evill, is to be habituall, and thus the Kings Majesties inditement is drawn up. Good God defender and avenger of thine Anointed, how many, what habitual protestations hath the King made before thee before the Nations to the contrary, that for the confirming the Protestant Religion, the Peace, the Liberty of the Subject, he hath concealed nothing, nothing publick concealed, hath somewhat that is private, and what can this be discerned to be but Master *Germyns* black Sattin suite and Bootes, the Observer intimates, some passages they are as being below him, sure then we have hit upon it, which have opened the concealed Passage, The suite and Bootes for they are indeed below him —but if not this sense, then is there an apparent scoffe in this parenthesis (as being below him) put upon his Majestie, as if he the sole intrusted watchman over Englands Israel, should make no conscience to conceale plots against the weale thereof.

Some

Some of our Treaſons here have not been planted in traines and mines ſo deep and dark, &c.

Yet ſo deep and dark, as the Earle of *Rivers* hollow Tree, the Earle of *Worceſter* vauted Stable, Sir *Kellem Digbies* Fats of Caleivers, when they were *Les Livres*, Books. So dark and deepe as he that tooke up his lodging in the Pit, and overheard two men, wondering their friend came not, who ſhould tell them what Nobility (none of the Houſe of Commons) to be ſlaine. The ſingle and individuall Skipper, that like *Jonah*, caſt upon our ſhore, to him alone it was revealed, the intended overthrow of the Land, and that he only could diſcern whither the Daniſh fleet was for ſalt or battery, or the Treaſons planted in Traines and Mines, by the Indefinite letters from *Amſterdam*, that bring this News) in that place Ordinance are caſt.

And if the King be not privy to the Plots, yet as long as the Plotters having aimes beyond him, plough with his Heifer, &c.

Surely this Logicall man is ſubtlely verſt in Hypotheticals, his words preceeding ——And if the King had not concealed and did not yet conceale. A plaine preſumption, though it have if and & int——but in this clauſe he will take of the auſterity of his other argument (and if the King be not privy) he is in a mind to cleere him with another Buffet, ſtrokes the Princely cheek he laſt ſtruck, and bids him turne the other, give (the weaker veſſell) his heifer a blow to the purpoſe ——She does nouriſh the Plotters without an *if*, as though the Queenes heart could not give his Majeſty that liberty of Conſcience, which ſhe earneſtly reque'ſts for her ſelfe ——or if the Plotters have but a particular aime, to murder ſome Perſons, her Majeſty hath not been known to be of a more tender and conſcionable a Diſpoſition, then to ſtake up a match for bloud ——plough) with his heifer her Majeſties good name hath been plowd upon, and that with long furrows: her moſt deare and intimate Honor harrowed with ſharp teeth, witneſſe not the three Kingdomes but *Europe*. Yet ſuch is the vertue of theſe mens particular Religion, that whoſe tongues are ſharp ſwords Yet are not they malignant. Their tongues are their own and they can vehemently put this terme upon others.

And

An Act by this Power. Our condition is the more deſperate and Remedileſſe,——

That her Majeſty will advance the miſchiefe they cannot be deceived, the Parliament proteſted againſt ſuch Articleing. Yet this ſon (of *Shimei* it may be feared) hath this cutting reproach in readineſſe,——All the abjects thus teare and ceaſe not, and ſo amate the Heifer, that is to be ſorrowfully feared, ſhe will caſt her young; thus more properly is the condition of the Royall Throne remedileſſe.

And if the King cannot ſee into the the breaſts of thoſe his followers, whom we ſuſpect, he ought not ſo far to deſpiſe the publick Jealouſies.

In theſe Lines he fits us with moſt proper convertible Propoſitions,——If the ſubjects cannot ſee into the Kings breaſt, they ought not ſo far to deſpiſe his Majeſties publick, ſo often publick proteſtations, and this other parallel concluſion, ſeeing they the only loving and true Proteſtant ſubjects (as they proteſſe themſelves) cannot ſee into the affection of the Kings feare, that they would not deſpiſe his in ſeverity from ſuch conſiderable multitudes, as he mentions at *Whitehall* and *Weſtminſter*, and truly adjudge them (though there might be ſome honeſt and well meaning men) multitudes conſiderable, inconſiderate too much——the Obſerver ——he ought not ſo far to deſpiſe. Notwithſtanding this private mans *Wat-Tyler-like* inſolency, ſo contemptuouſly to charge contempt of his People upon his Majeſty. Yet the Parliaments firſt Remonſtrance, in the acknowledging his manifold Acts of grace, will vindicate, will brand this ſufficiently, and his Majeſties often charges to his Miniſters of Iuſtice; his ſtrict Proclamations for diſarming all Papiſts, will evince that he hath kept true Proteſtant ſentinell, and not ſhorted over the inſecurity of his people.

Chap. II.

Concerning his positive charge against his Majesty in his Derogation from Parliaments, and inducing the Privy Counsell to concurre to it.

The King frequently vowes to maintain Parliaments in their Priviledges, yet his Papers many ways derogate from them.

His Majesties Declaration in answer to the 21 of June.

THis man might be the two Houses, he is so familiar with the King: his Majesty chides them the Representative body of a Land, that they will take no notice from whence his Letter came and vouchsafe it no other mention but of A Paper (as if found by chance) to our trusty and well-beloved, &c. What is the proportionable chastisements of a foot-member, to fall upon the Lords Annoynted, as a stone of a stumbling with his tongue? He enervates all his Majesties vowes to maintaine Parliaments, and deales not now Hypothetically with him, but drawes up a full & positive charge against the King, —His Papers many wayes derogate— He Articles thus,

First, if he please to sever Himself, those great Councels are not to be named Parliaments.

And surely this is no Derogation, which is the Propriety of his Majesty, and which is the confession of the two Houses; That by the fundamentall Laws of the Land, tis the Kings meere grace to call them, and where there is no debt there is no injury to dissolve, to separate, and without his Counsell, those great Councels cannot be named Parliaments absolute: Parliament being most essentially the Kings parle, with his Great Councell; and in case of Nonage, tis but a Parliament under correction, which as necessity made them call it, so Necessity afterwards to call upon his Majesty to ratifie it: The Protector in his steed and and themselves are to be Responsable for all, and the Specification is, *Le Roy veult.*

Secondly,

Secondly whatsoever Name is due, the vertue of publique Representation is denyed them &c. and this is Destructive to the Nature of Parliaments.

HEre the Observers understanding is thickned, his Majesty by vertue of his warrant calls them, and when they are a publique Body representative called, there is no secret *influence* issues out of the Body so called, as that one proper Result; that before they were called they were absolutely beholden to the Vertue of the *Kings* will, but being called they are not so absolutely beholden. But a mysterious power buds and springs out of themselves, to exist and subsist on a necessary *Result* hence, that when the *King* hath called and made them a Body Representative, with few words speaking he may make them come without the destroying the Nature of *Parliaments*; as the *Acts* past this *Parliament* by the *King* and his great Counsell are *Acts* truly flowing from the essence of *Parliaments* as ever any, notwithstanding the *King* dissolved the Body Representative this time two yeare. And to further cleere it; if his *Majesty* had legall power to dissolve, after it had sate many weekes, he might as justly dissolved it the very first day.

Thirdly if the concurrence of both Houses Nullo contradicente *bee of some Sanctity and Authority; yet the major prat of both Houses is not so vigorous as the totall, and here is another device to frustrate* Parliaments.

This Gentleman now hee is got in pleases himselfe with arguing, though he but Minister matter to be resell'd, hee would have it obs rv'd how neatly hee places the weakest Arguments in the middest, he presents two Propositions both which may be granted; both which may be observed to be nothing to the purpose, to this purpose of his, to frustrate all *Parliaments*. It is admitted the concurrence of both Houses, *Nullo contradicente*---of some Sanctity the next also, the *Major* part not so vigorous as the Totall. Now let but Youth weigh it, these Propositions founded, a device lies hid in it to frustrate all *Parliaments*, an inference worthy of a Naturall *Logician*. Sure there is an escape of will

here, or the edge cutting Diamond is blunted, but to lend the Obſerver ſome Concluſions, and to leave nothing confuſed to the Reader, the concurrence of both Houſes *Nulle contradicente*, of ſome Sanctity, and here is ſome Sanctity in the man, that hee juſſels not in with ſome other Quinteſſence beſide the Doctrine of Neceſſity, that if the *Militia* be voted and none Contradict (the *King* only contradicting) t'is without him providentially Authentick. This man ſhould alſo leſſe affirme, the new *Militia* even upon pretext of Neceſſity: when the Majority muſt be poll'd, and the Scales of the *Votes* dancing indiſtinguiſhable whither they leane, when the *Militia* ſeemes utterly to leane from its Old Maſter, is not this a devicee by peremptory voting to fruſtrate *Parliaments*, *Parliaments* in graveſt *Acts* as the *Militia*? A totall concurrence ſeldome but runs to a cleere) to a fit truth. A Majority by one or two, to a ſuſpected; ſo is not ſo vigorous to declare this, for a Truth gives meane Activity to fruſtrate, but right to direct *Parliaments*.

> *Fourthly if the Majority ſhall binde, and the Minority* acquieſce *therein, yet, if it be objected that ſome few factious Spirits miſtead, and befoole the Majority: all is voide*, Parliaments *made Ridiculous Aſſemblies, all Juſtice from the Kings ſole breaſt &c.*

Plentifull Concluſions to erect folly and Rebellion, to proclaime weakeneſſe and boldneſſe to the full ——*Ad Parias*—— yet if it be objected——happily he deemes ſuch an Objection not Rationall, yet Scripture is for it, one man drew away 400. l. as *Theudas*, one man much people as *Judas* of *Galilee*? Eccleſiaſticall ſtorry for it, one man armes a thouſand Million: and in this deep knowing Age, one worldly wiſe and Philoſophically ſubtle may ſeduce 300. eſpecially under the pretence of Ardent Religion. Probable enough from hence that a few factious Spirits may miſlead, now to the plentifull *Reſult*; All is voide, Magicall Spirits ſurely, if not any Right and juſt *Acts* can paſſe for them—— he hath got the ſent and followes it hot. *Parliaments* made Ridiculous Aſſemblies, what? upon ſome Abuſes by Factious ſpirits a *Particularibus Univerſale* the hand ſtretcht largely forth to ere'h a ſlye,

Acts 5 36, 37.

a flie, and it's gone---he might tolerably have concluded this, that this or that *Parliament* upon which the factious Spirits had influence, might become a Ridiculous Assembly---but hee hath all Revelation, and to his thinking goes cleere away with it--All Iustice at the last resort is to be expected from the Kings sole breast. If this Argument have dint in it, here is a Ponyard indeed set to the breast of the King. A free People cannot but hate a King that locks up that Iustice, when they can read it in no Paper, and which is more poisonfull have had a *Magna Charta* and now is all obliterate. In these degenerate Times surely the Commons will with the Observer take it for grant that it is so. Great inchantment here about the King, his Proclamations Paper indeed, and God save the King an abuse of God's Name. Let his Majesty live, and this insinuated Argument be trod under foot thus--Some factions mislead the Majority, the King affirmes this to his People, it will follow upon it (all Iustice from his sole Breast. O Prodigie of reasoning the Denyall of an *Act*, and give a probable Reason for it, conclude the Law totally gone; so it runs all Iustice from his breast. A gracious King made in despight of his soule a Tyrant.

For if the King will withdraw Himselfe, all Courts as well as Parliaments *are thus defeated.*

This virulent ulcerating Accusation in nine more following Lines--traiterously exagitate and tosse the Royall Scepter out of his hand: examine this if he Peremptorily deny one or two *Acts* he razes the foundation of *Parliaments*, and then breaks up the Benches of all his Courts. Here is a double seducement of the Innocent Subject, the first already demonstrated--one or two *Acts* all *Parliaments* that which followes all Courts--and yet he jeers thus, if we will dissolve *Parliaments* into nothing, we ought to erect some other Court above them-How does this consist all Courts as well as *Parliaments*, and yet some other Court to bee erected above them. Thus he confounds himselfe, and layes an heavy Burden upon the simple, that for their want of discerning Capacity must absolutely confide in any Apologizer for *Parliaments*. This Argument of his is further to be taken in pieces, Courts of Iustice and not *Parliaments* are not coessentiated, two Natures inseparable,

seperable, two simples incorporate, seeing they are really distinct. To the Courts belong matter of Law establisht, to the *Parliament* matter of abuse of those Lawes. And tis not proper for *Parliament* to have the direct hearing of the first proceedings of a Litigious cause, but to beare afterward of the indirect proceedings of a cause: and though abuses may be in other Courts; and are Reformable in *Parliaments*, yet are Abuses also in *Parliaments* supposeable, or this Rock would be dangerous, they cannot erre. There is also this other Distinction to the passing of a publique *Act* in *Parliament*. There is essentially requisite the particular *Act* of the Kings hand, not so to other Courts. Hee is the chief Iudge of the one personally, intirely, not so in the other, when in matters of learned Difficulty of the Law, it is essentially proper to the Professors of it. Lastly this Distinction from Experience that the Courts of Iustice have beene open, and no doubt Iustice perform'd unto thousands, *Parliaments* not existing. But seeing *Parliaments* are *Consuetudines Populi Anglia* are English men primely Inheritances, and the sole happy meanes of mutuall inducement of King and People. Let not them prosper that are secretly reserv'd against them, or that does not blesse *God* and honor the *King* without grudging Iealousie for the Bill of Trienniall *Parliaments*, *But what if the Major and better part of the Privie Counsell concurre with the King, if Parliaments must downe?*

Surely if this observer were a Burgesse his Vote should politickly passe against the existence of Privie Councell, during the session of *Parliament*. But if such a Vote shall not succeed hee will render them odious thus. Not this easier baite only, to make the Major Vote of Privie Councell as requisite to both Houses, as the Major Vote of one house, to the other, which were highly scandalous to the honour of *Parliaments*. But this Roote of bitternesse, the major Vote of Privie Councell to concurre with the King that *Parliaments* must downe, a supposition how ever detestable, the observer knowes he can no sooner utter, but the vulgar believe the sound thereof. *Italian* and *Iemish*, a double malignancie of poyson in this. First to intoxicate and ingage the King in this height of Tyrannie, not onely to impose Illegalities upon the people, but to make them ever remediless and desperate. Finally, divest them of the innermost garment of English Law, put down, annihilate *Parliaments*. Corrupt but the major part of his Privie Councell by his grace, and insnare them by his wit to expedite

this,

this grand privation. A ſuppoſition of this Gentleman as allowable, as to bee within the reach of a Lion, and exaſperate his courage. The other draught of malignancie is this (and one of the poyſons he would have worke) that the King is at inveterate odds with *Parliaments*, and to blaſt the glory of them under colour of favour (which is of miſchiefes the dregs and depth) he ſhould cauſe his great Councell exiſt, and face to face advance his Privie Councell above them. Good God, theſe are thine Annointeds afflicting afflictions, couchi ſcandals, Corroſives of Miſery and Treaſons (to uſe his owne words) planted in Traines, and Mines ſo deepe and darke, hath his Majeſtie aſcrib'd no other honour to his preſent *Parliament*, but this againſt all *Parliaments*? and by Privie Councell way, the path whereof he needs not, when his owne heart might execute it more uncontroulcably, leſſe dangerouſly than to make it leſſe private to have Privie Councell know of it: Is it not in the Kings power alone to put downe *Parliaments* for his time, but the major part of Privie Councell muſt be indu'ct and tradu'ct to concurre to it---after this diſmall charge. Let the Kings meaning be cleare to his people in theſe his owne words, and whoſe advice we are reſolved to follow. Is it fit his Majeſtie ſhould have a Privie Councell, and not more fit in times of graveſt Iudicature than any other? When his Primary ultimate Vote is to forme or to deforme a Law? that man that hath the Votes of other intruſted to him, ought in Conſcience more to deliberate in paſſing two Votes than a ſingle. His ſacred Majeſtie that intruſted hath depoſited the Votes Anihilate of all his people, and with the ſilent (if it may bee ſo ſaid) Votes of the Lawes themſelues, that are in being ought to double and treble his deliberation by Privie Conncell, and when he hath heard his learned Councell in ſecreſie, he is not bound to the major *Vote*, but to guide himſelfe by as much of their light, as he diſcernes to burne clearely; and where it is ſaid he is reſolved to follow their advice, that denotes the intention of his ſpirit, to give place to wholſome counſell that hee will not bee froward or prejudiciory to them, when they have convinc'd his Majeſty of Law or convenience.

The Kings words, that he obſerves upon, are theſe, that thoſe Rebels publikely threaten the rooting out of the name of the Engliſh.

His quicke inſight cannot let this paſſage paſſe for current. Your gravity of his obſervation is this, it is probable he ſayes, but there is ſome other immutation now hapned, and what this Immutation is this ſuppoſer would have men believe, though hee declares not, and thus he invites men to imagine what he dares not declare, and yet he declares, what no other hath dard. He bites at every vindication of his Majeſtie, and even in the Kings appeale to God, he purſues him with Levitie.

CHAP. III.

His way of entering upon the Argument of the Militia. His ventilating or fanning (but with poore puffes of winde) the Kings Argument. His glorying in the preſent Poſture. His magnifying Parliaments *with forgetting the King is a part on't.*

THe queſtion is not to bee put indefinitely whether or no the King ought to order the *Militia* in times of no extraordinary danger; our caſe is now upon ſuppoſition, if the King in extraordinary danger will not yeeld to ſuch a poſture, Sir, The queſtion is whether the *Parliament*, &c.

Indefinitely he puts not the queſtion, definitely hee thus places it. The King ought to order the *Militia* in times of no extraordinarie danger. Whether this bee ſence or ſcorne, it is hard to Judge. In times of no extraordinary danger, the *Militia* to bee put in poſture, no ſenſe. The King then may doe it, a ſcorne—our caſe is upon ſuppoſition. A caſe gone at common Law and treads upon

upon common ſenſe, unleſſe he will grant this ſuppoſition: For a King by a meere neglecting his *Kingdom* in danger extraordinary, were to advance to the Crowne of a more ſtately Kingdome; a ſuppoſition as probable, as for an hungry man to feed upon this ſentence, *be thou fed*, He muſt not have the reaſon that he is a King, who in extraordinary danger will not militiat his kingdome. And hee is unworthy naturall right that is unnaturall, And the onely Shepheard, when the Wolfe comes expoſes the ſheepe.

If the Parliament invade his power over the Militia *cauſleſly, whether they may not as well ſeize any ſubjects eſtate.*

This a cleare and mutuall conſequence, the free eſtate of a ſubiect is in no wayes but in caſe of Nonage, or *non compos mentis* to bee adminiſtred by another, if hee be in an habituall way of drinking and gameing. Yet no ſequeſtration of his eſtate. More tenderneſſe of a free Prince, his Magazins and Townes, that hath not only propriety but Maieſty imprinted, every action againſt (without Paraditiſme) is capable of juſt aggravation, and the Law is more vindicative. Hath he conteſt right (ſo by the obſervor) in the *Militia* by what meanes is it transferrable? by neceſſitie which knowes not the voyce of Law? then muſt that neceſſity bee at the dore, not ſuppoſeable abroad, and this hath ever beene cleere in any ſubjects eye before the Common-weale ſets foot upon his propriety: and they are to pay for his dammage, nothing publike, being impoſeable upon a particular mans charge, or he loſes his inheritance (though hee loſes not his Land) in the liberty of the ſubiect: this neceſſity upon a particular mans intereſt hath beene knowne, but when upon the Kings, who (as it is below him to receive recompence, ſo to have any power of his to bee invaded. And it is yet unheard of in the ſtraites of nature ſuch a neceſſity, that a King ſhould bee tempted againſt himſelfe in a civill ſenſe and not diabolicall, this tends to the generation of a new thing under the Sunne, to keepe the Kings Magazin for him, and himſelfe juſtly from it in a ſane mans opinion there muſt be madneſſe on one ſide, and the King is illegally dealt with, unleſſe hee bee ſo unhappily termd to bee above the Law, to have no Law to

right

right him, and that ſuch a neceſſity ſhall be contingent to him, as there ſhall be no particular knowledge of the end thereof. But others muſt arbitrate the being and end of his neceſſity and hee know neither.

That queſtion then which muſt decide all is this, whether that poſture which the Parliament *chooſes, or that of the KINGS bee moſt ſafe at this time.*

This man is exceeding punctuall when hee ſhoots at one Butt inſtead of another, and anſwer Queſtion with Queſtion, and his Learning is ſubtle when his confidence is thus materiall. *This decides all.* The Kings propriety is invaded, and hee would ſatisfie Rationall men with this, Another uſes it better. But to deſcend to his Materialities, whether Poſture bee moſt ſafe. Surely Poſture which unites King and People is moſt ſafe, that which disjoynts it in every Member is not a friend to ſafety, not a friend to Proteſtants, but to Proteſtants for Advantage, A divided Kingdome is not a Poſture againſt Plots in every County and Corner, the Roote of Diviſion being the hell of all Plots, and this is the Roote of Diviſion, when in caſe of breach betwixt Maſter and Servant, the Maſter muſt firſt accommodate, and ſure that is odde accommodation of a ſervant, when he demands more, rather than Recede, and the Queſtion now may very well be put indefinitely, who are the greateſt Abettors with *Irelands* Commotions, men that would be rul'd by Law, or enjoy their owne Pretences? now in the totall judge, whether to maintaine controverſies againſt the Soveraigne Head, bee Bulwarkes of a Kingdome and ſubiects that ſeeke no ſubiective accomodation bee not to bee imagined more politicke then honeſt, and whether this obſerver hath decided any thing who hath promoted the conciſion?

No King was ever yet ſo juſt but that Parliaments *in ſome things have reduced from error.*

Whatſoever he meanes he drawes this up ſomewhat neately to open him a little from perſonall errors tis in the greateſt Court

Court correctively to reduce, *Suadere poſſunt, corrigere non poſſunt* unleſſe his Majeſty could put on the perſon of a private man (as it hath been learnedly diſtinguiſhed from his Regall Authority) and catch him in that perſon, and ſo take an order with him. Now for generall errors, and acts of injuſtice they have been ingeniouſly laid upon his Miniſters, and ſeeing all men may erre. Packt up in Bodyes, as well as private, 'tis more ſafe to have one above the Law that cannot be reduc'd then many.

Now every man may arraigne Parliaments.

And what is hee a ſon of man, that hath reproachfully arraigned the Lords Annoynted? would not his high tranſgreſſion be found out but that *Juſtum eſt hoc quod Injuſtum eſt alibi?* and that he hath rather got the time than equity ſo ſpeake; can this man evade by a mathematicall point, to arraigne his Majeſty and not the Parliament? he lifts up his head with new Ideas, & no modeſty can be in his face, while they are in his tancy, he is the very man that hath arraigned Parliaments.

No King ſo unjuſt that Parliaments did ſeduce.

Men that uſurpt the name of Parliament have, as the obſerver himſelfe intimates concerning *Richard* the ſecond, the truſt they aſſum'd, enabled them to ſeduce, when powerfull will had more influence then Law or nature upon the Parliament, and that of *Henry* 3d concerning the twelve Regent Peers, is too remarkable.

But ſince wee muſt diſpute for Parliaments, firſt wee ſay they muſt in probabilitie bee more knowing then any other Privado.

He ſays well in probabilitie they may, in it they are not, for hee a notorious Privado has declared, and continues to declare what they undertake not, and has paraphrail'd upon his Majeſty with that boldneſſe which the repreſentative body aſſumed not, in his ſecond & third reaſon hee conflicts the matter with private men and hits firſt one of his cheeks, then another, thus he ſells his credit, cheaper then his Papers

CHAP. 4.

Concerning his owne Arguments which directly make for Aristocraticall Usurpation.

And if five hundred of the Nobilitie and Gentrie should aime at an Aristocraticall usurpation &c.

What the definitive number of 500 aime at, 'tis not to be enquired, what this mans reasoning aimes at is not unseene, in his subsequent pages, upon this the Subject *Militia*, he declares the end of all authority in Substitutes is that the Kingdome may be duly and safely served, not that the Kings meere fancy may be satisfied and that end is more likely to be accomplished where the Kingdome taks when the King chooses &c. *The confidence of the people in times of distraction more requisite in the Kings, &c. for example sayes he, the King had a prerogative to dissolve Parliaments at pleasure, and the abuse of this Prerogative was the cause of all our late sufferings, but this Prerogative restrained what injurie is it &c.*

To Remonstrate these principles, and sure many of his Abettors (though thy be not of the 500) have the same: the end of all Authority &c. not that the Kings meere fancy may be satisfied, hee loves a Monarch he tells you but he conceipts he may have more fancy than wisedome. Let the two Houses of Parliament argue it out with this man, that the K. may be clear when they judg——the Kingdom has not been duly and safely serv'd by Substitutes—the judicious Houses Reverberate. That the King was not to be taxt in these undue clouds of government. Hee as clear as the Sun (to Mr. *Pym*) they charge him not with meere fancy, but *Salva Majestate* with due reverence to Monarchie. they indite the proper persons the Substitutes, for their wisedome could not thinke that if they had Substitutes of their owne whom they must confide in. Those not of the Maligant Partie that might betray the Truth, as example is not wanting, therefore they would not thinke to be fairely dealt with to bee accused of fancies——has he not prov'd himself a saucie superintendent to that great Counsell, to keepe no bounds whiles they warily keepe off the violation of the Throne.

2. *Argue.* And that end is more likely to be accomplished, where the Kingdome than where the King chuseth, does hee understand what a Monarchy is, and Out-lawes him with these Positions; Let him looke upon the face of his Sentence, and see whether Aristocraticall Usurpation is not in the fore-head; and the matter is so plaine 'twere not unskilfull to use his owne Conjuration to bring up his spirit of errour ——— *O that some Mercury would reconcile my understanding in this Court Logicke, or give mee some clew of thread to disingage me out of this blind Labyrinth*; but he slumbers on further and comparatively all, *the confidence of the People in Times of destraction, more requisite than the Kings.* Sure by Scripture and Reason, the eyes of Government in eminent perills, are not to be put out of the Head, to discerne more cleare out of the Breasts and Belly --- unlesse Aristocraticall, where such an imperfect State has no head.

In Monarchie rightly understood degrees of Comparison are not acknowledged betwixt the King and his people --- these conclusions surely innovate that the people should have more vigilancie or confidence in the Kingdomes affaires than the King: for what State businesses soever are fairely carried, what iminent dangers prevented or repulst, redound transeminently and really to the glory of the Crowne, where there is a Monarch --- more confidence gives the people a Comparatively Suparlative degree of the honour of the Kingdomes safety. Hee merits not the name of Pilot where the common Mariners are especially said to have brought the Ship to her Port ——— Hee failes now but in a slender point of absolute Aristocracie, One man to be nam'd highest, and the people to share all vertue and vigilancie of Government, as it is to be instanc't in the Prince of Orenge, and the states of Holland.

3. *Argue.* Let his other words concerning Regulating of Government be heard.

The King had a Prerogative to discontinue and to dissolve all Parliaments at pleasure, and the abuse of this Prerogative was the cause of all our late sufferings. Does he meane the abuse of it passing the Bill, it should not be dissolved without consent? surely this Prerogative finally past away, his Majesty must supplicate for the rest. For him to have power to call and not dissolve, is the breake-neck of Reason no lesse than Royalty. *Quo modo quicquid constituitur dissolvitur.* After what manner any thing is established, may be dissolved: For the KING properly to call, and the two

Houſes properly to diſſolve. A Conſtitution Heterogeneous, and utterly unworthy of a Prince and State: For his Majeſty to grant it in extreme neceſſity may ſatisfie the State, but his Crowne is not ſatisfied till it be recalled; and no doubt this Prerogative is to be as thankfully returned as it was piouſly lent. Let the Obſerver note how conſiſtible it is, for the King not to give an Act of Grace but his Power. That Crowne is not perfit out of which reall vertue is departed. Thus much concerning Ariſtocraticall uſurpation.

Chap. 5.

Concerning the validity of his Arguments for the new Militia.

But to come more particularly to the *Militia*, the Kingdome truſts the King with Armes, as it doth with Lawes.

Admit this; No Lawes then to be made, no Armes to be taken up without him. Has he ſtopt the current of publike Juſtice in Weſtminſter, or Courts ſubordinate? and what jealouſie is that, that he will cauſe the Bullets to be too big for the Muskets when the enemy is at hand, or the enemies preparation heard of? to render to his Majeſty no founder Law than this is, indeed to truſt his Majeſty with Armes as it does with Lawes, with both equally, with neither.

1. Argue. *But in this new* Militia *the King is not ſo much excluded from his Generall Superintendence, and ſupreame influence, as he is in Subordinate Courts of Juſtice, and yet even in the Kings Bench, where the King in Pleas of the Crowne may not ſit as Judge, he may not be ſaid to be excluded.*

This Gentleman has now brought that from the Courts of Juſtice which will caſt him ſelfe. Surely his Majeſty would *acquieſce* in ſuch a parallel ſuperintendency in his *Militia*, as in his Subordinate Courts, not perſonally to order the *Militia*, not perſonally to give ſentence on the Bench, moſt vertually in both, by him the Judges to decree juſtice; by him the Lord Lieutenants to exerciſe, to execute: theſe not primarily from him. He is improperly A Defender of his Lawes and people, for though his Grand Counſellour may be moſt wiſe and vigilant, hee recedes ſo far from the nature of a ſupreme Governour, as his vigilancy is not ſuperintendent to theirs.

2. *Argu-*

2. *Argue. First, Because it excludes him from the disposing of it, Secondly, From determining it at his pleasure.*

Kings are to be Phylosophers, and the sole Moderators in Kingdomes, and whereas they may have Statesmen of more subtile heads, and can more intellectually Phylosophize than they, yet such Statesmen are in no wise to arrogate absolute Power to determine, though they may have the absolute faculty; but are to prostrate the gravity of their wisedome to their Soveraigne, that he may either specifie, left it be enact, or reject it, let it have no place: and the wisest upon their wisedome not taking due effect, ought rather to reflect upon his power, hee may doe this, than reproach him for his wit that hee has not capacity for the depth of Counsell: and though they be a Body of wise men, they ought not peremptorily to manifest they are wise to the People, for this were undeniable, both indiscreet, and disobedient. Indiscreet to be forwardly wise without the Head; disobedient to wave the duty to the Head. Let the King therefore Reigne without halting Regalitie, and be in his owne Dominions predominant; and this glory of his ever shine in all the new Acts his People would have, to dispose, to determine them.

Obedience is better then Sacrifice, then such wisdome.

3. Argue. *But the King is not excluded thereby, for the King hath more cause to confide in men recommended by the highest Court, than the People have in men prefer'd meerely by the King. &c.*

An admirable Position, a more admirable Reason. The Position, the King is not excluded, the King utterly dissents, and yet he is in the Act, *Nolenti non fit injuria*: Principles turning up the heeles. This Proposition is so intricately laid that it gives this instruction. The people and true Subjects of the King, cannot but open their eyes upon Majesty, unlesse there be this thickest mist before them: they are not Organically to see a notionall and meerely internall excellency of the King — as this: the King is not excluded the thing to which he will not consent. This thick mist has no dissipation, no scattering;

for the good Commons must never expect it more visibly cleare, 'tis Metaphysicall, in an higheſt *Entitie*. And they muſt abſolutely confide, wher they have no capacity to examine, no ſence of their own when 'tis this mans reported ſence from the Houſes. There followes a more admirable Reaſon, for the King hath more cauſe to confide in men recommended by others, than the people in men recommended by him. Here is need of more of this mans Mercury to reconcile the underſtanding. The King is not excluded in this ſtrange way of excluſion, to be where he will not be in this ſtrange way of infuſion, to believe where he muſt not have liberty to believe; for the King to make it his owne opinion. So the *Obſerver* might have inverted it upon him, but with more ſcorne than reaſon. That hee ought more to confide in men recommended by the two Houſes than by him ſelfe. This were to beg the King to be popular in his concluſions, and act better the part of a private than a publike perſon, and to be ever under Tutors, ſo meeke and humble not to ſue out his Nonage. This cannot be the Kings, this cannot be a meane mans (not to meant in capacity) opinion: to be tyed to any mens judgement in things, much leſſe in perſons, things being more immutable than perſons. Sure 'tis moſt free for any man to truſt whom he pleaſes, and more confide in them, then whom any other may make choyce of. Much more odious is the compariſon made unto the King, which untowardly reflects upon him ſelfe. The parties whom the two Houſes confide in may deceive confidence, ſo the King ſuppoſes whomſoever he intruſts, and all the people ought to thinke this; and true Subjects to a King will cry downe all competence betwixt him and men ſubordinate. Thus the Reaſon it ſelfe is examin'd, but not yet the dependence which makes it ſo admirable: *The King not excluded the thing 'tis againſt, for the King hath more cauſe &c.* Hee might here have urged a good reaſon, and yet irrationall to the purpoſe. But he has a double ill hap to introduce a reaſon confounded in it ſelfe to approve confuſion, the King hath more cauſe. A precept doth not make any man concurrent in a thing but his Art, it is Scripture if he be againſt it, he is not with it, though there may be reaſon, for him not to be againſt it. and ſuppoſe this if a man reape benefit from a buſineſſe to which he was averſe, common ſence tells him, it was no mercy to himſelfe, he was excluded the worke, (unleſſe it may be granted hee might cooperate averſly) and that ſame Numericall

good

good to which he had no consent, is rather said to bee bestowed on him then his propriety, and propriety no doubt he hath where he is not excluded, the other part of this dependency, as it is in comparison (as well as precept) then the people have in men preferred newly by the King, here it followes, the peoples confiding of more satisfactorie consequence then the Kings, therefore where they confide most, though the King most oppose it, he is not excluded, Parallel Logick with all he hath had yet. A good Solicitor Generall at arguing, that perpetually makes disseisin and disinheritson of the Medius Primus that should knit the businesse together.

4. Argu. All men naturally deny absolute command and to bee uncontroleable in things. Here the Lusts of Privadoes are rather to be searcht into then the affections of Kings, they who servant like have little, then they who have absolute command, it is necessity that makes a Lawfull Emperour a Tyrant. But 'tis Adams pure naturalls, impure nature that makes a Subject covet to be a King, to cry downe the Kings Prerogative, is it to deface nothing of Cæsars superscription? Is it not an hint of Carnalitie to plead for Christian liberties in what is oppugnant to the humours? can men seriously think that their hearts lust to all evill disobedience and never mistrust it to the King and Governour? Tis better to obey God then Man. Is the Militia in the Bible as a thing of Gods to take armes for it? bears it Christs or Cæsars Image? is it not a lustfull Master that is in opposition to the King? An Ordinance without the Ordinance of God the King? Is not that Naturall that is so unnaturall, the Action of the body without the head? Only to speake faire and courteously to a Subject doth not enfranchise him in his due liberty and propriety of Estate, to stile a King thrice renown'd, and inhibit his royall influence in the same? tis Law not prætext that preserves the Subjects, so the King)—in the case the Kingdome now is in, the Subject may give all his Plate a spoone cannot be seizd. what pearls is the Royal Diadem composed of that they may? The Kingdomes pearles challenge an interest in each Subjects Lands and then proportions justly contributed not indirect and whole Towns. That Subject that cannot be intrusted with his Loyalty, hath actually lost the honour of a Subject, though he re retaine his Denizan-ship, that King that for his owne Kingdome sake cannot be confided in, hath lost the honour

nour of a King though he ſit upon his Throne, there muſt not be pretences but cauſes abſolute for this a little to tread upon Majeſty for the honour of Majeſty. Thus the *Obſerver* and his Abettors are the corrupt proſecuters of the Theme —— *Men naturally deſire abſolute command.*

5 Argu. *But this Prerogative being reſtrained, what injuries are likely to follow either to King or State.*

What ground is got upon the King. Men of corrupt mindes think it no injury to the State, but as a King cannot be happie that is not freely lov'd, no more thoſe Subjects that doe not love the King, to be mutually tender of each other, builds the Kingdome upon a rock, and that's the moſt unworthy tyrannie when the Subjects ſubject the King, to reſtraine his prerogative is ſubtiltie, but no more honeſtie than to have their liberty purloyn'd, if they thinke the King ingeniouſly underſtand himſelfe, let them render to that Cæſar right, The two Houſes of Parliament invade not the Royall throne, they would only have the Councellors Malignant, this man as malignant his Majeſties Prerogative reſtrein'd.

—The French Proverbe is an ingenious mã will not be abuſed twice.

6. *Argu.*

ARGU. 6. *Is not this a ſtrange Reſult, therefore they have power to doe ill.*

MEn individually evill by Nature, happily by Cuſtome, may not ſtrangely make up a body of fallibility. Nay is it not eaſie to make one ſcale weigh heavier? More for the people, leſſe for the King. This more may be plauſible, but it is not the juſt temperament of a kingdome. When the Kings meere grace grants a Parliament. It ſhould be their offices, their Conſcience to give his Majeſtie his due. The Triennial Parliament thus an happineſſe, otherwiſe an injury. For a Parliament to doe injuſtice is unnaturall, for a King to betray his Kingdome much more.

ARG. 7. *For in this reſpect the Kings Poſſeſſions are not priviledged more than a Subjects.*

AS much is His Majeſties humility to demand high injuſtice to deny. Let them take heed that diſtinguiſh him out of his right: in matter of wiſdome to governe, hee is but a man, in manner of poſſeſſing he is publike. Suffer not him to take his firſt ſhare in government, and ſuffer all to take ſhare in his Lands. His Majeſtie is all the Kingdomes with tranſcendency, more than the Kingdome is. So this man of degrees, his owne in the Kingdome not his. This bold *Obſerver* tells us what more propriety hee hath in his Horſe then in his Subjects, hee would not make the Compariſon of his propriety in his Towne.

ARGU. 8. *That occaſionall intereſt which the Scots had in New Caſtle, &c.*

HEE takes not occaſion to ſpeake of the nature of the intereſt, he doth not honour the *Scots* to mention it. It is forbidden they ſhould be called Rebels, they made but bold with it. Occaſionall being they had there, but no intereſt. Hee doth Sir *John Hotham* no good by comparing with *Leſley*. *Leſley* had no Engliſh warrant to enter an Engliſh Towne. Sir *John* had a warrant in Engliſh, though when it came to reading ſome Letters were Capitall.

ARGU. 9. *The judgment of the whole kingdome is more vigorous and ſacred and unqueſtionable, and further beyond all appeale, then that which is the judgment of the King alone.*

More vigorous, Majority of indiſcerning Votes do h not dullit. More ſacred: A reſult of Divine Majeſtie ſwells out of that bo'y. More unqueſtionable, as though His Majeſtie might not command them to perute their judgment, but they his M jeſtie and further beyond appeale. The ſhoulders touch Heaven before the head. This man may know eſſ nces, t u: he is not acquainted with formalities of ſpeech, this for the *Militia*.

Chap. 6.

Concerning the impeachment of the ſixe Members. Depoſitions for bringing up the Army, Tumults, Seditious Preachers, the cauſe of the Kings not returne. The giving of his account to his other Kingdome, the reproach of Levi.

As to the impeachment of the Sixe Members, His Majeſties retractation being no ſatisfaction, that ſatisfaction hee juſtly retracts, and inſtead of pardon, preſſing the King to tryall, Sir *Iohn* and they may bee tryd together. It is no diſcretion to declare Articles where the complanant s viſibly diſadvantaged. Yee Articles of high Treaſon againſt the Biſhops are n t yet opened, though they have endured bonds. *Abyſſus abyſſum*, one peece of hidden equity calls upon another, and thus hee hath his ſentence reverberating, *De non entibus & non apparentibus eadem eſt ratio.*

By this Law the Subjects, of England might not uſe any defenſive force againſt an Officer, &c. and ſo fare-well Magna Charta.

Reade him, and hee maks a tumultuous inference. His Majeſties words are, *ſuch a Miniſter might be puniſhed for executing ſuch Authority, in intricate unlawfull commands of arreſting or charging the publike party commanding (by the Law of the Land) is more queſtionable*

ſtionable then he, that executes, the one having juſtice, the other execution intruſted. Otherwiſe an ignorant Conſtable would ſtill bee examining a Juſtice. This *Obſerver* is now as much ſpent in Law, as in Logicke in ſuch a caſe for His Majeſtie to command, would make a wiſe inſtrument Lay his hand upon his mouth. But this man gulls the well meaning Subject, by ratling in his eare a Plot againſt *Magna Charta* the Engliſh mans Patrimony, when it is his own reproach both of Majeſtie and Law.

It is knowne to the King who hath incenſed him againſt his Parliament.

COnvertibly it is knowne to the two Houſes, who hath incenſt them againſt His Majeſtie, who have charged Him with the *Iriſh* Rebels, who have utterd unheard of indignities againſt the Royall root and branches, and who have zealouſly but wretchedly ſtav'd off accommodation, theſe are crimes more definite then the malignant Counſells about the King.

Yet may truly ſay there was not the ſame zeale expreſt, as was againſt the Scots.

IN the foregoing ſection hee reproaches the King with making it below him to leave Traitors to Juſtice, here twits him with nice exceptions, framed to the *Iriſh* expedition. Surely if this man be a Proteſtant, by Yea, and Nay; It would make the King love a Papiſt. All that ever hee had in meanes and reſolution, wanted not wings to the quelling of the Iriſh Rebels. The ſolemne faſt dayes to this purpoſe, muſt either proclaime this man of high wickedneſſe, or the King of hypocriſie. Had not the *Scotch* war exhauſted his Treaſure, his purſe (even with the hazard of his Perſon) would have bene readily, cheerefully opened to *IRELAND*. When His Majeſtie is profitted in ſufferings, hee will ſponge away all theſe blemiſhes; theſe ſcandals.

The depoſitions taken concerning bringing up the Army doe not go beyond all doubt but according to humane judgment, &c.

PReſumptions he ſaies there was of his priviti. Indeed it was preſumptuouſly Oration'd upon in the Houſe, and there was no more cleerneſſe of ſpeech then cleerneſſe of Accuſation. Such an hint

at His Majeſtie was the Reformation Bulwark, and it was ſhot off full charg'd though not fully informed, Such a man might afterwards flatter, but can he reverence Majeſtie? ——he goes on, in my experience, &c. No Privado did ever more dishonour the two Houſes, he makes himſelfe not the Speaker but Oracle.

As for thoſe Tumults about Weſtminſter, how far the Londoners were ingag'd in them, &c.

WHat Perſons ſoever thoſe thouſands were that went in array by Land, were too well diſciplin'd to bee Tumults. The ſword and ſtaffe-men that had no rancke to goe in, could not but be ſo, and the Gally Boates had no other face but of Tumults and Bouteſeu's might be ſo intermixt with them, that happily there was not more Ordnance then Bouteſeu's and for their Powder to vapour about *Whitehall*, could not but be intollerable ſtinch in a Princes Noſtrills. A publike order againſt ſuch often Tumults (If his Majeſties firſt Declaration bee true) would have made him delight more in *London* then *Yorke*.

It is ſuppoſ'd the Parliament may make an Ordinance contrary to Law, Nature, Reaſon, &c.

OBſerv'd by him upon theſe words of the Kings. Where is every mans property, if a major part of both Houſes declare that the younger brother ſhall inherit, *&c.* Surely, in *Paribus par eſt Ratio*; if the declaring of the two Houſes in ſuch things as this, *quatenus* the declaring, be Law, then the conſequence (how irrationall ſoever the conſtitution may be) is rationall, and the ſenſe may be ſo great it may be felt.

But no reaſon can be given why Parliaments would uſurpe, or how they can uſurpe. Yet the Kings inference runs againſt all Parliaments.

THis man might obſerve how often he runs over the word, *Parliament*, without making the King the third Eſtate. His Majeſty clearly declares that hee doth not tax the *Parliament*, but ſome that have Malignant influence upon the two Houſes, hee reflects upon himſelfe, as the moſt Eſſentiall part of *Parliament* and would not ſo reproach Yea, theſe two Houſes themſelves may eaſily uſurpe, where the third Eſtate hath not that liberty the Kings of *England* uſe to have. The calling of a *Parliament* is the Kings free grace, that the People may not be uſurpe upon. The People muſt not make it their advantage to uſurpe upon the King.

At other times when the Kings are not ſeduced, &c.

WHen ſhall the King concur in your judgment, in caſe the point in hand directly oppoſes the Kings underſtanding, and they may be the abſolute Judges of his ſeducement, *Non Recurrendum eſt ad extraordinaria contradictoria*, we muſt not runne to extraordinary things for help, that doe extraordinarily contradict.

As for ſeditious Preachers and Pamphleteers, the Law ſhall have a free courſe when greater matters are provided for.

THis man monſtrouſly in the Bulke of the whole body declares for them, and paſſes his word, there ſhall bee no ſuch abuſe——hee Apologizes. The *Parliament* only deſires that they may not bee put to intend generall enormities, *&c.* For particular they cannot, for publike they ought preſently: and ſo it hath beene learnedly delivered in the Houſe. Preachers of Antichriſtianiſmes they underſtand not, who make Church government and even a Miniſters Coate Antichriſtian, and who bring the people off from a ſetled worſhip of God to a ſpirit of confuſion. Who preach moſt of all for money, for themſelves, ſometimes for Plate, for others: theſe are their doctrines of hay and ſtubble in ſtead of the Apoſtles ſilver and gold, their pretences make them grow higher then the good Corne, (though thoſe pretences even make them Arbitrary in the uſe of the *Lords prayer*,) and here are try'd in no Courts mchaps they may eſcape till the latter judgment.

And the perſons which poſſeſſe the King againſt them we cannot nominate, but he knowes and favours and imployes them.

O That this, wee, this I, could put the King to his Oath *ex officio*, to get the truth out of him, which he hath certaine; he knowes and favours. He hath got a generall certain knowledge, but not a particular. Now of particular men to have only a generall knowledge, is to have an Innovated myſterie into the ſciences and ſenſes. Towards the latter end, he confounds himſelfe with inſpiration. His ſpirit perchance goes no further then others to conceive ſo, but rushing out *ex tempore* made him betray this truth. That the King doth know and favour the Malignant, He cannot nominate one, he nominates all: A troope in *England*, *Scotland*, and *Ireland*. For particulars he is forc't only to inſtance in a dead man, the Lord of *Strafford*.

The

The maine thing beg'd by his Parliament is the Kings Returne, &c.

THe maine thing (it may bee ſaid even begd by his Majeſtie) is an order for his ſafety, for putting power into other mens hands, he will part with none that hath ſo little. The new *Militia* was denyed at *London*, but when it was forceably to be put in execution upon neceſſitie. Another neceſſity forc't the King to prevent it——he drives hard at the example of the *Scots*. But one of the wholeſomeſt Lawes to be made, that ſome of the late publike actions may never bee a preſident, that they may rather bee a Rock to ſhun, then a Land marke to ſteere by.

But ſtill it is preſt that the Parliament *hath done nothing for the King, and have beene denyed nothing from the King.*

BOth moſt true, one the more the Pity, though he cannot deny it, yet hee hits the King on the breaſt againe, as the ſole unappeal-able Judge of all things, as though the leſſe is put into his bolome, the more is thrust into his breaſt, and he ſhall be fill'd with Subſidies, as with Malignant Counſellors, both moſt ſpoken of, both not to be found.

How the King is to give an account of his Royalty, more to his other kingdome then this; or how it is beyond the cognizance of Parliaments, becauſe he is accountable to God for it, I apprehend not, &c.

IT is hence to be gathered he knowes not all things, nor ſome things before his eyes——the Kings words are, we muſt give an account to God and our other kingdomes, hee addes, to dearaſt ſtill from the King more then this. What he ſuffers as a *King* here, his other kingdomes ſhare in his ſufferings, as equally, as they doe in him their Monarch, and for the Parliaments cognizance, it is ſomewhat more then incongruous, that hee ſhould call them, freely to call himſelfe to accounts——hee drawes to an end with as many ſcoffes to his Majeſtie as would hum him here, humble him hereafter. Arbitrary unbounded ſway, illimited Soveraignty above all humane comprehenſion, this his Allegiance to the

King

King: Asinine Peasantship, Canvas Breeches; this his insinuation with the subject, if his hose were look't their they would be found. Hee is Arbitrary and unbounded lying his right hand on the two Houses, his left hand upon the Crowne, which he would have glorious enough, by the vertue of *Higus spogus* without a Prerogative, and beyond comprehension, now wee, now I, double dealing befits him, and his spirit speakes Malignancy *ex tempore*. For the Kings divine right it is the Divines part to give him it, though he blow his Trumpet another way as *Sheba*, as *Shimei*.

For his generall conceipt of *Levi* and *Simeon*, what is he that judges his brother *Simeon*? and publikely reviles *Levi* the Fathers of the Church?

FINIS.

A SPEEDY 40

POST

WITH MORE NEWS FROM *HULL, YORK,* AND *BEVERLEY.*

Truly relating how Sir *John Hotham* ſent five hundred men out of *Hull*, under the Command of Sir *John Meldron* to a Towne called *Anlaby*, two miles from *Hull*, where ſome of the Kings forces lay.

Alſo of his taking the Magazine there, his fiering of it, and by killing of ſome Sentinells, all the Regement ranne away except ſome 15. which was taken priſoners and brought into *Hull.*

With divers other occurrences from *Yorke* and ſeverall places adioyning, ſince the 25. of *July* to the firſt of *Auguſt.* 1642.

London, Printed for IOHN THOMAS 1642.

POST

A SPEEDY POST

with more news from Hull, Yorke, and Beverley, from the 25. of *July*, to the first of *August* 1642.

AFter the Tender of my reſpects unto you, wiſhing your good health, I have in theſe times of diſtraction, given a brieſe relation of ſome paſſages at *Hull*, upon wedneſday night laſt, being the 28. of *July*, which was thus, Sir *John Hotham* gave a Command for 500 Muſketies to ſallie out of *Hull* at nine of the clocke at night, towards a little village lying upon *Humber* called *Anlaby*, being about two miles of *Hull*, and a myle of this ſide a Towne called *Hazell*, which lyes over againſt *Burton*, theſe Muskiteres were conducted by Sir *John Meldron* and Captaine *Lowingr* there hundred of them marched by land, and two hundred of them was conveied by water, in this Village Sir *Robert*

bert Strickland's Company was billetted, but he at this present was absent, and had left Sergeant Maior *Duncombe* in his place untill his returne, who is lately made his Leivetenant Colonell, who had not a boue 100. men in the Towne then, whom Sir *Iohn Meldren* suddenly surprizing in the night, put them into such an amazement and feare, that most of them are runne away, leaveing all their armes behind them, in a great Barne, neere the Towne, where their powder and Magazine lay, which Sir *Iohn* seized on, and set the House on Fire, in this combustion two was slaine of Colonell *Duncombes* souldiers, but some report there, he also tooke 15. of his men prisoners, and brought them to *Hull* the next morning; This night came the King to *Beverley*, who was much incensed, at the news thereof, divers Souldiers in the Kings Army about *Beverley* is since runne away, for there is no beare to be got amongst them, but at an excessive rate, and there is no lodgings to be had, which makes them weary of the Kings Service already, and it is reported in *Yorke*, the King found not that Reception and Entertainement at *Leicester* as he had at *Lincolne*; his Maiesty is expected at *Yorke* this night, and that he will returne to *Beverley* againe on Munday, every man heere daily expects to heere what Answer the Parliament will send to the King, touching his last Answer or propositions concerning *Hull* and the *Militia*, wishing a happy Peace and Union amongst us.

Here is great Preparations for warre within this County, both of Horse and Foot, for all the great Horse that is within the North parts, are bought up for the Kings service, who daily repaire to *Beverley*,

to

to augment his Maiesties forces there; and any man that profers himselfe to bee a Trooper is entertained.

The 29 of *July* the Lord *Howard*, the Earle of *Barkshires* sonne brought to *Yorke* a Troope of Horse, with their Riders, who are a company of dissolute fellowes their number were forty foure, who are this day sent to *Beverley*, likewise the said Lord *Howard* hath been at *Pocklington* 10. myles of *Yorke*, (at a faire there) where hee bought 23 horses more for his Maiesties service, and brought them to *Yorke* this night to get Riders for them: Yesterday diverse Souldiers came from *Nottingham* to be voluntiers for the King.

We heare Sir *John Hotham* is received with some three or fower Hundred fresh men, that came from *LONDON* and the Country thereabouts; This City of *YORKE* is generally against the proceedings of Parliament, giveing out many invective Speeches, not fit to be related, and if Peace be not concluded on suddenly betwixt the *KING* and Parliament: It is thought by many heare, and given out by divers of His Captaines and other Officers, that His Majestie will Fire *Hull* if it be not speedily delivered up to him: For here in *Yorke* is an *Engineere*, a *Cornish* man that lived lately in *Baldwins Gardens* neere *Grayes-Inne lane* in *London*, whose name is Master *Lanayon*, that now is casting of morter peece to shoot Granadoes in, to Fire a towne or City, and is intended for *Hull*, from which calamite deliver them and us all; here is divers Engines making here of Wood, for the Firing of *Hull*, which are also invented by this Engineere, the Country hereabouts is put in a great

great feare, if civill Warrs begin amongst us, that ruine and distruction will befall this Kidgdome, which God of his mercy prevent. Colonell *Lunsford*, is a Commander for the King at *Beverley*, who was lately Accused of Treason in Parliament.

The Lord Leivetenant of *Ireland*, Yesterday came with a great traine into *Yorke*. Sir *William Pennyman* lately a Parliament man, hath given the King a Troope of Horse, so hath most of the Gentry of this County.

This night His Maiesty came to *Yorke* from *Beverley*, who was met by divers Colonels and Captaines, and with severall troopes of Horse, and so conducted into the City, it is reported he returnes againe to *Beverley* on Munday night.

This night, after His Maiesty was come into the City, a Command came from His Maiesty (by the beating of Drums) to the trained bands of *Yorke*, to meete in *Trenity* Church-yard, there to receive Order from Captaine *Slingsby* what His Maiestics pleasure is therein.

These are all the particulars, and matters of any moment, which at this present I can informe you of, So wishing a happy agreement betwixt the KING and Parliament I leave you, untill the next opportunity invites me, Farewell.

Yorke July 30. 1642.

Yours to command

Andrew Cooper.

ORdered by the Lords and Commons in Parliament, that the Sheriffes of the Countie, of *Yorke* and *Lincolne*, and likewise the Lords Lievetenants of the said Counties, and in their absence, their Deputies allowed by Parliament, and the Iustices of Peace, and all others his Maiesties Officers shall suppresse all forces that shall be raised, or gathered together in those Counties, either to force the Towne of *Hull*, to stop the passages, to, and from the same; or in any other way to disturbe the peace of the Kingdome.

ORdered by the Lord and Commons in Parliament, that this shall be printed and published forthwith.

Io. Browne Cler. Parl.

FINIS.

FINIS.

41

A Modeſt and Cleare

ANSWER

TO

Mr. Balls Diſcourſe of

ſet formes of PRAYER.

Set forth in a moſt Seaſonable time, when this KINGDOME is now in Conſultation about Matters of that Nature, and ſo many godly *Long* after the Reſolution in that Point.

Written by the Reverend and Learned, *John Cotton*, B.D. and Teacher of the Church of Chriſt at *Boſton* in new *England*.

K

August 3d.

LONDON,
Printed by *R. O.* and *G. D.* for *Henry Overton*, in *Popes head-Alley*, 1642.

ANSWER

TO

Mr. Ball's Discourse of

Set forth in a Book Entitled,

This Kingdom is not Subdued, or Conquered; about Matters of their Natural and Civil Rights, but Religion.

Written by the Governour and Council, to the Town of *Boston* in *New England*.

LONDON,

Printed by E. G. and G. D. for *Henry Overton*, at the Popes-head-Alley, 1644.

To the courteous READER.

WEe thinke it not meet, to fall a commending the *Author* of this worke, Who hath beene ſo long pretious in the hearts of all the Saints, and for his learning, paines and piety ſo famous in the Churches of Chriſt; that his owne Workes may praiſe him in the Gate, though wee be ſilent. Neither ſhall we need (as uſually men doe in their Epiſtles) to ſet gloſſes upon the worke thy ſelfe (if thou weigheſt it with a ſerious and impartiall ſpirit) we believe, will doe it, and ſave us that labour. This onely wee ſay, thou wilt diſcerne (as ſome other godly learned, who have peruſed it before alſo have done) ſuch a cleare judgement, dexterous aptneſſe, and pithy plainneſſe in a moderate and brotherly ſtile in all his Anſwers,

that thou wilt think thou ſeeſt the very ſpirit of the Authour breathing in every page and line. Now, the father of lights cleare all our mindes, that, if his bleſſed will ſo be, we may thinke and judge, and ſpeake and write the ſame thing; And the God of all Grace warme our hearts with a love of ſuch truthes as we doe know, that wee may walke in the light and and power thereof, to the praiſe of his Grace, till we all meet in one, and ſee him as hee is, and ſo be filled with all the fulneſſe of God himſelfe for ever more, *Amen*.

ADVER-

ADVERTISEMENTS
Vpon the Diſcourſe of ſet-formes of PRAYER.

Our Preface touching the Definition, and nature of prayer I inſiſt not upon; as not much materiall to the clearing of the Cauſe in hand: it is enough in this Caſe, to premiſe what prayer in Generall is, and what is lawfull prayer: Prayer (in generall, comprehending both lawfull and unlawfull) is the liſting up (or powring out) of the deſires of the heart for Divine bleſsings; Divine, I ſay, that is, for ſuch as God onely can give, either for the nature, or kind of the thing given, or for the manner of giving.

Lawfull prayer, is a liſting up (or powring out) of the deſires of the heart unto God, for Divine bleſsings, accordine to his will in the name of Jeſus Chriſt, by the helpe of the ſpirit of Grace.

CHAP. I.

The State of the Queſtion.

FOr ſtating of the *Queſtion*, you have ſixe Rules, of which I will onely touch ſo many, as doe more neerly touch upon the Cauſe.

In your firſt Rule you ſay, it is not a Prayer, as penned, but as rehearſed, with underſtanding, feeling of wants, humility, confidence.

Answ. Nor is it a prayer as rehearſed, though rehearſed with underſtanding, feeling of wants, humility, confidence, unleſſe a man therein powre out his owne deſires unto God; for I may reade and rehearſe a printed Prayer, (ſay one of *Davids* prophetical prayers againſt the enemies of the Church) yea, I may reade it with underſtanding, with feeling of the wants of ſuch a mercy, and alſo with humility, (in conſcience of the Churches unworthineſſe of ſuch a mercy, and with confidence that God will doe for the Church now, as *David* prayed then, &c. Yet this will not be my prayer, unleſſe I put up mine owne deſires in it, but about this there is no queſtion.

Answ. 2. Though it be not a prayer, as penned or printed, yet is a means, and helpe and forme of prayer, which either muſt finde a warrant from the Word, or fall under the breach of the ſecond Commandement.

In the ſecond Rule you ſay the controverſie is not of this or that preſcript forme of Prayer in particular, much leſſe of one for ſubſtance of matter, faulty and erroneous: But of a preſcript forme of prayer in generall, whether it be lawfull to uſe any ſet forme of prayer at all, though for the matter thereof never ſo ſound and allowable.

Answ. But ſo to put the State of the *Queſtion*, is indeed, to leade your ſelfe and others into temptation: for if it may be once obtained; that ſome preſcript forme is lawfull in the Generall, this in the Theory will ſtraight be reduced to this practice, to perſwade men to joyne in ſuch a preſcript form of prayer as is juſtly liable to manifold exceptions, both for matter and manner.

If ſuch as were compelled to worſhip the Lord before the golden Calves at *Dan* and *Bethel*, ſhould put the ſtate of the *Queſtion*, not of ſuch particular Calves, but of Calves or Cherubims in generall (for one forme of Cherubims were like Calves) whether it be not lawfull to worſhip the Lord before any Cherubims at all? It may be eaſily conceived, what the iſſue would be. the *Queſtion* admitteth the lawfulneſſe of ſome Cherubims in Generall (which is out of queſtion.) The practice will conclude the lawfulneſſe of *Ieroboams* Calves in particular; which was the ſinne which made *Iſrael* to ſinne.

2. *Your fifth Rule acknowledgeth that neither Chriſt nor his Apoſtles, preſcribed any ſet forme of prayer, and therefore that no preſcript forme of prayer or Liturgie is ſimply neceſſary.*

Answ. But this argueth not only no neceſſity of preſcript formes, but alſo no expediencie thereof to the edification of the Church, unleſſe it might be preſumed that there is ſome helpe or meanes of Gods worſhip expedient to the edification of the Church, which

which never came into the heart of Christ and of his Apostles to commend unto the Church.

In your sixt Rule you professe, you never held it lawfull, to tye any mans selfe, or to be tyed alwaies to a set forme of Prayer: as knowing that our requests are to be framed according to the present necessity and occasion.

But by the same reason, neither will it be lawfull to be tyed at any time to an ordinary use of any set forme of prayer at all: for there is no change of time wherein the Church hath not some speciall occasion to change their *Petitions*, either by adding some *Petitions* more then formerly were needfull, or by taking away some *Petitions* which were formerly needfull (it may be at the last meeting) which are not needfull now: And looke upon what grounds it may be lawfull to tye others, or to be tyed by them, to a set forme to day, upon the same grounds it will be as lawfull to tye them, and to be tyed by them to morrow, the next *Saboth* as well as this, and the third *Saboth* as well as both, and all *Saboths* as well as some. *Answ.*

If tying to set formes be lawfull, and thought expedient, for uniformity in Gods worship one day; the same uniformity is as expedient to be attended to in every *Saboth*, as in one; or if tying to set formes be requisite to supply the defects of the gifts of ignorant Ministers, then thereby a cloake is made for the covering and sheltering of ignorant Ministers; who had more neede to be shouldered speedily out of the Church then to be sheltered therein one day to an end. And besides, if such set formes be prescribed for the succour of ignorant Ministers, then such Ministers as have received the gift of prayer have no need at any time, nor use of prescribed and set formes of prayer at all.

And if it be said that it is not intended, to make it lawfull at any time, to tye or to be tyed to a set forme of Prayer, so as to offer up no more, nor fewer Petitions then what are prescribed in the Booke, but onely to warrant the lawfullnesse of some set formes of Prayer for some occasions. *Object.*

It may be justly demanded, whether the same authority which tyeth to a set forme of prayer, for such or such occasions, may not as well tye to a set forme of prayer for all other occasions, and if authority may tye the Church to any set forme of prayer upon any occasion, whether may not the same Authority by the same Rule, forbid all other formes of prayer, besides upon the same occasion. *Answ.*

In Briefe (say you) the controversie is, whether it be not lawfull to reade a Prayer upon a booke, or to make our desires known in a set forme of words, when the things we beg, are allowable, fit, and necessarie, and *Disc.*

when

when it is done with understanding, feeling of our wants, faith in Gods promises, and reverence of his Majestie.

Which *Question* you spread forth into three branches.

Whether it be lawfull in private to use a set forme of prayer, or upon any occasion to reade as Prayer, a Prayer upon a Booke.

Whether a set forme of Prayer sound, and pertinent, for the substance of the matter, grave and simple for the order and manner, not prejudising, abridging, or hindering by the length thereof, the Preaching of the Word; may in any sort be tollerated in the Church, or read by the Minister in the publique Congregation.

In case it should be unlawfull for a Minister or the Master of the family to read a prescript forme of Prayer, yet whether it should be unlawfull to be present at such assemblies.

Your Assertion is, that a stinted forme of Prayer is lawfull to be used both in publique and private, &c. And though it should be sin in the Minister or in the Governour of the family, yet may the people in the Congregation, and the Inferiour in the family be present at such Prayers without sin or scruple of conscience?

Answ. How far wee go along with you in the *Question* thus stated and where we stick, may be expressed in these particulars.

Wee grant, a Christian man whether Minister, or of private place, may by the gift of Prayer which he hath received, compile to himselfe a set forme of Prayer, and may use the same for his Prayer, whether in publique or private according to his place: yet so, as not to limit himselfe to those words: seeing he knoweth not what farther occasion may be given him of inlarging his Petitions, by new occurrences of matters from Gods providence, and by the inlargement of the help of Gods spirit: nor so to limit himselfe as to stick long in any set forme of Prayer least it turne into a customarie, and empty forme, contrary to the watchfullnesse unto Prayer, which must be Religiously kept of all growing Christians.

2. A man may give unto another holy directions, and rules for Prayer, and may also set downe some forms of Prayer as examples of such rules, but not to prescribe them as set forms to them, to be used by them for their Prayers.

3. A man that readeth a forme of Prayer in a Book, may be so affected with it, as in the desires of his heart to go along with it, and to use it for his present Prayer, as it may thus fall out in reading one of *Calvins* Prayers, printed after his Lectures, or such other like.

4. Wee deny not, but a man that is affected with some Petitions in a Prayer devised by others, he may lawfully make use of them,

them, and interſert them ordinarily into his owne Prayers; But not to take up an intire forme of Prayer deviſed by another, and to make it his own ordinary forme of Prayer.

Wee grant Magiſtrates or other Chriſtians may commend ſome Heads of Petitions to the Church according to the preſent ſtate, things (which the Church as they ſee fit) may preſent and commend to God in their Prayers.

Thus farre we conſent, but farther we cannot go, but do rather conceive it to be unlawfull.

To ſet a part, and take up a ſet forme of Prayer, and to uſe it as an ordinary Prayer, that which is deviſed by others, whom God hath not called to be a mouth to me. 1.

Wee conceive it alſo to be unlawfull to bring in ordinarily any other Bookes, into the publique worſhip of God, in the Church, beſides the Book of God, and therefore do ſee no more warrant to read out of a Prayer-Booke, the publique Prayers of a Church: then out of a book of *Homylies* to read the publique Sermons of the Miniſters of the Church. 2.

Wee account it alike (if not more unlawfull) for *Anceſtors* to preſcribe or injoyne ſet forms of Prayers to their poſterity, or for one Church to preſcribe ſet forms of Prayer unto another. 3.

We hold it in like manner unlawfull, for one Church to receive ſuch ſet forms of Prayer from another, and to uſe them for their own Prayers. 4.

We take it to be unlawfull alſo, for the people of God to joyn in ſuch prayers, which are ſo deviſed and preſcribed to be read unto them, and to be offered up in their names, as their prayers. 5.

To apply theſe things more punctually to the particular branches of the *Queſtion*, as they are propoſed, and ſtated by you.

For your firſt branch we do not make it a controverſie, whether it be lawfull to make knowne our deſires in a ſet forme of words, in ſuch ſence as we granted above in our firſt point of conſent: nor do we hold it unlawfull to read a prayer upon a book and therein to expreſſe our deſires in ſuch ſort as we granted in our third point of conſent.

But nevertheleſſe, we do not diſcerne it to be lawfull no not in private to uſe ordinarily a ſet forme of prayer deviſed by others, nor to read ſuch a prayer out of a book, for the ordinary prayer of a mans ſelfe much leſſe of his *Family*.

For your ſecond Branch, though wee neither deny the uſe of ſet form in private, nor in publique, ſo it be compiled by a mans owne gifts, or by thoſe whom God calleth to be his mouth.

Yet wee dare not allowe the reading of a ſet forme of publique prayer out of a Booke penned for the purpoſe,

and thoſe prayers compiled by the members of one Congregation and impoſed upon others.

3. For your third Branch, we for our parts cannot juſtifie it to be lawfull ſo to preſent, either in the family or in the congregation where, and when ſuch preſcript formes are read for the prayers of the company, as to joyne with them, or to ſeeme to joyne with them in ſuch worſhip.

But proceed wee now to conſider the weight of the reaſons which you give for your judgement and practice.

CHAP. II.

Wherein your firſt Reaſon is propounded and conſidered.

THat forme of Prayer (ſay you) *is juſt and lawfull wherein all things eſſentiall to prayer, and neceſſarily required in the Word of God may be obſerved:*

But all things eſſentiall to prayer, and neceſſarily required in the Word of God may be obſerved in read prayer, or in a preſcript forme, what is required in holy prayer, more than that the matter be allowable and fit, the manner holy, reverend, faithfull, your hearts laid open, and petitions forced with as ſtrong, or ſtronger reaſons then wee are able of our ſelves to preſſe them with all; and may not a prayer holy and fit for the matter thereof be read with knowledge, feeling of our wants, earneſtneſſe of our deſires, holineſſe of our affection, and faith in Gods promiſes.

Anſw. There is more required to a faithfull holy prayer then allowable and fit matter, and holy inward matter in good affections of the heart, for an outward holy manner is required likewiſe, elſe a man might pray to God allowable and fit petitions before an Image; and I deny not, but that God may ſometimes aſſiſt a man in ſuch a prayer with holy manner of inward gracious affections: as for inſtance, holy *Bilney* might finde his heart warmed in prayer to Chriſt, when he look'd at him as really preſent in the Sacrament, or elſe hee would never have called ſo zealouſly on the people to turne all that adoration of dead Images to the adoration of Chriſt in the bleſſed Sacrament; never the leſſe ſuch a prayer was unlawfull, through a defect in the outward manner of it; an outward meanes being called in for helpe in prayer, which God had not ſanctified for that end.

Let me give you an other inſtance, when the *Corinthians* prayed in the Church publiquely, in the ſpirit but withall in a ſtrange tongue, their prayer wanted not allowable and fit matter, nor

holy

holy inward manner (for they prayed in the ſpirit) yet the prayer was unlawfull through defect of an outward holy manner, becauſe it being put up in a ſtrange tongue before others did not tend to the edification of others: In the caſe in hand, though prayer upon a Booke preſcribed by the authority of man may ſomtimes be furniſhed with allowable and fit matter, and ſometimes uttered with inward holy affections; yet ſtill it will be unlawfull through the defect of an outward holy manner. If ſuch a preſcribed booke be found (as we conceive it will) an Image or helpe to prayer, deviſed by men, but not ordained by God, and ſo no better then an Image forbidden in the ſecond Commandement.

In reading the Scriptures, the eye doth leade the heart, and yet it may be read with judgement, reverence, meeknesse, joy, and why may not the like affections be moved in read prayer? *Diſc.*

Reading of Scriptures is an Ordinance of God, and not an Image or imagination of man; and therefore God not onely may aſſiſt and bleſſe the reading of the Scriptures, with inward good affections, but is uſually wonted ſo to doe in an honeſt and good heart, as delighting to breath in his owne Ordinances: If it could be proved that the reading of a preſcript forme of prayer upon a Booke were an ordinance of God ſanctified for the edification of the Church (as the reading of the Scriptures is) wee might ordinarily expect the like aſſiſtance and bleſsing in reading of the one as well as of the other; the compariſon would be more ſutable, if in ſtead of reading the Scriptures, were put the reading of Sermons and Homilies in the Church, for which we finde as little warrant as for reading of Prayers: nor can we expect a greater bleſsing upon the one then upon the other; we do not deny that read prayer may leade and affect the heart, as may a Sermon read at home: But then neither is ſuch a read prayer preſcribed by others, nor ſet a part by me as my prayer; no more then the reading of ſuch a Sermon is my preaching; which is not becauſe the heart and the eye are at variance in ſuch a caſe (as your diſcourſe ſpeaketh) but becauſe God doth not ordinarily delight to bleſſe the heart with gracious affections, when the eyes goe a whoring after the imaginations and inventions of men. *Anſw.*

Aſaph and his Brethren could praiſe God in a forme of words, ſet downe by the Prophet David: *and if a ſet forme of words may be allowed in thanſgiving (which is one part of prayer) it cannot be condemned in petitions.* *Diſc.*

We doe not deny a ſet forme, either of Petition or of thankſ- *Anſw.*

giving appointed by God, either to be read or ſung: but wee deny that God hath allowed either the ordinary officers in his Church (whether *Prieſts* or *Levites* in the old Teſtament, or *Paſtors* and *Teachers* in the new) to appoint ſuch formes of read prayers for the Church, or the Church to take up ſuch formes of read prayers from them; God that hath forbidden us to make any graven Image to our ſelves, hath not forbidden or limited himſelfe to deviſe and preſcribe what formes of worſhip himſelfe ſhall ſee good for our uſe; the prayers which are taken to paralell petitions and thankeſgiving might have beene ſpared; we neither refuſe the formes of the one, nor of the other, ſuch as are commended to us of God in his Word; the eye doth not hinder the affection of the heart in reading ſuch things as God hath appointed to be read; he that giveth the Word to be read, can give the affections to reade it withall, and hath promiſed ſo to doe, which the ſonnes of men that give us preſcript formes of prayer to be read cannot doe.

Diſc. *Whatſoever hath the true matter and forme of prayer, is truely and properly prayer; but a preſcript forme of prayer, ſound, and fit for matter; grave, for manner of penning, read as prayer with knowledge, faith, reverence and fervencie of affection, hath the true matter and forme of prayer.*

Anſw. The Argument doth not conclude the *Queſtion* in hand; wee might grant the concluſion without prejudice to the cauſe, for a preſcript forme of prayer may have the true matter, and eſſentiall forme of prayer, and ſo be (for ſubſtance) truly and properly a prayer, and yet not every way an acceptable and lawfull worſhip of God, through defect of ſome circumſtances which may pertaine to externall forme: Baptiſme may be properly and truly baptiſme, as wanting neither true matter nor forme, when it is diſpenced by a Miniſter of the Goſpel to a believer or his ſeed by the dipping or ſprinckling of water upon him, *In the name of the Father, the Sonne and the Holy Ghoſt*, and yet not every way a lawfull worſhip of God, if it be adminiſtred in an outward forme corrupted with the deviſes of men: as with Salt, Creame, Spittle, Croſſe, and the like; ſo is the caſe here; a preſcript forme of prayer may conſiſt of lawfull fit petitions, and be delivered with a faithfull holy humble ſpirirt, and ſo be truely and properly prayer, and yet fall ſhort of ſome rule requiſite to be attended to make it a lawfull worſhip of God, to wit, if it be offered to God in a ſtrange tongue or before an Image, or by the helpe of an Image; ſuch as we conceive a preſcript forme of words to be injoyned and impoſed, to be read upon a booke for the Prayers of the Church.

If

If by Matter and Forme be meant not onely Internall and Eſſentiall forme; but externall alſo. Then we deny that a preſcript forme of prayer injoyned to be read upon a Booke, is a lawfull externall forme of prayer; no more then a preſcript forme of Homilies is a lawfull externall forme preaching: Theſe Anſwers ſeeme to us ſufficient and unavoidable, and we reſt in them; but the other Anſwers which are alledged by you in your Diſcourſe, and much and often beaten upon by you, though it was delivered by one, whoſe workes praiſe him in the gates, throughout all the Churches of the Saints; yet we doe not inſiſt upon it, as not willing to turne aſide to unneceſſary diſputes, ſtinted ſet formes wee doe not looke at, as lawfull to them that need them; but unlawfull to them that need them not: For though there be a good uſe of the diſtinction in this caſe (as wee ſhall ſee anon) yet not in this caſe where the neceſſitie ariſeth not from Gods Commandement, but from the ſinfull defect of the Creature for ſupply whereof God hath ordained ſufficient helpe other wayes. 2. *Anſw.*

But yet in reply which you make to the Anſwer, you give a diſtinction liable to the ſame exception which your ſelfe take againſt that Anſwer: For that Anſwer conſiſting of a diſtinction of arbitrary and neceſſary helpe.

Your Diſcourſe rejecteth it as a diſtinction not grounded upon the Word of God, which in Divinitie is (as you ſay) *an unwritten tradition, and is this diſtinction of your owne any better?*

Helps ſay you and furtherances in Gods Service, are of two ſorts, ſome in nature and uſe, the ſame with the true worſhip of God, inſtituted by his highneſſe, and theſe are unlawfull, becauſe they are deviſed, and others concerne the Method, Phraſe, of Speech, outward manner of celebration, onely as meere circumſtances, and theſe are not forbidden.

A diſtinction ungrounded upon the Word, and ſo no better than an unwritten tradition, and withall, both the parts imply a falſe head; for a prayer which a Miniſter deviſeth for his owne, and his peoples uſe, before the Sermon, is in nature and uſe the ſame with the true worſhip of God inſtituted by his highneſſe; yet it is no unlawfull, becauſe it is deviſed, for it is deviſed by him, who is called of God to deviſe and indite it, as *David* did, *Pſal.* 45. *v.* 1. and all the reſt, and that by helpe of the Spirit of prayer: againe, on the other part, a preſcribed Homilie doth conſerve the method, phraſe of ſpeech, outward manner of celebration, onely as a meere circumſtance; yet no word of God ever allowed it to be read for the publike preaching of the Word unto the people. *Anſw.*

It is true which the *Diſcourſe* ſpeaketh of the *Method* of Sermons, deviſed or ſtudied by ſuch as preach them, there may be ſome liberty, whether to preach by doctrine, reaſon and uſe, or ſome other way the like may be ſaid of forms of *Catechiſmes*, *Bleſſings*, and *Baptiſmes*: But the reaſon of this liberty is becauſe we finde in *Scripture* ſeverall forms of all theſe, and therefore we limit or preſcribe no ſet formes to any; *Pauls* Epiſtle to the *Romans* is carried along by Doctrine, reaſons and uſes, and ſo are ſundry more of his Epiſtles. But Chriſts Sermon on the *Mount*, Is carried in another *Method*: *The Apoſtles Catechiſe is of one forme*, Heb. 6. 1, 2. *Davids, of another*, Pſal. 34. 11, 12, 13, 14. *The Prieſts Bleſſings were of one forme*, Numb. 6. 23. to 26. *The Apoſtles Bleſſings of another*, 2Cor. 12. 13. 2 Theſ. 3. 17, 18 Heb. 13. 20, 2 P. Jude 24. 25. *The formes of baptizing did alſo ſometimes vary, ſome uſing the words of our Saviour*, Math. 28. 19. *Others another forme of words*, Acts 19. 5. The thing is this, where God hath uſed variety of forms, he leaveth us at liberty to uſe that one forme or the other; But to gather a liberty to preſcribe and limit a ſet forme of any of theſe, where God hath not limited; is to pervert and abuſe the power of the keyes of Chriſts Kingdome: to wit, to bind where Chriſt looſeth, but your *Objection* is (as you ſay) anſwered by others, and that more ſafely.

Diſc. *That mens inventions in the ſervice of God are forbidden in the ſecond Commandement: But Booke-Prayer is an invention of men?*

To this your *Diſcourſe* replyeth by retorting upon a former *Anſwer*, which wee ſaid afore, wee did not make uſe of in this caſe.

You reply againe the *Objection* it ſelfe is of no weight, for by this reaſon all ſet formes of *Catechiſmes*, ſtudied *Sermons*, Interpretations of *Scripture*, diviſions of it into *Sections* and *Chapters*, reading one part this weeke, and another the next, conceived prayer it ſelfe may be diſallowed.

Anſw. Touching ſet formes of *Catechiſme*, wee do willingly approve dilligent attendance to the *Catechizing* of youth, and *Novices* in any forme tending to Edification, but to deviſe and preſcribe a ſet forme of words, wherein all the *Queſtions* and *Anſwers* ſhall runne, and no other; wee know no warrant for that from *Scripture*, if God would have his people limited to a ſet forme of words in catechizing, he would himſelfe have preſcribed ſome ſet forme of his owne inſpiration, which might be defective in no principles, nor incommodious in any expreſſion.

2. What though there might be ſome colour to put a ſet forme of words of catechiſme into the mouths of Children and Novices

ers, the better to helpe their memory and capacities: will it therfore argue it to be a reaſonable ſervice of God, to put a ſet forme of words and prayers, into the mouths of Miniſters to help their memories and capacities, in powring out their owne and the Churches Petitions unto God.

Studied *Sermons* are of another nature; it is an Ordinance of God that *Sermons* ſhould be ſtudied, before preached, *Iude* made it his whole ſtudie, πᾶσαν σπίδην to write his Epiſtle *Iude* 3. How much more ought we to make it our whole ſtudy to preach: who are not ſo immediatly inſpired. *Solomon* gave good heed and ſought out to finde and ſet in order fit words and matter for the edification of the people, *Eccleſ.* 12. 9. 10. and behold leſſe then *Solomon* are Miniſters here, though in reſpect of the cleare diſcerning the Myſteries of Chriſt, *The leaſt in the Kingdom of God is greater then hee*, *Timothy* is exhorted to give attendance to reading, Meditation, Doctrine, to meditate thereon, to give himſelfe wholly to them, that his profiting might appeare to all: That he might ſhew himſelfe approved unto God: A workeman that needeth not to be aſhamed, 1 *Tim.* 4. 13, 14, 15. with 2 *Tim.* 2. 15. But give me leave to ſpeake without offence: You ſeeme to me in this point to take too much liberty, in a ſerious cauſe to play upon equivocation: It is true, in ſtudying a Sermon the Preacher uſeth his Invention and Judgement. And in that ſence his Sermon may be called mans Invention: But you are not ignorant, wee ſpeake in this cauſe of ſuch Inventions of men, as God hath given neither Commandement nor direction for in his Word; In which ſence a ſtudied Sermon is no more a mans Invention, then a ſtudied anſwer, which *Solomon* commendeth as a path of the Righteous, *Prov.* 15. 28. The like may be ſaid of the next inſtance, which is, *Interpretation of Scriptures*, as alſo, *a conceived Prayer*: Interpretation of *Scripture* is from a ſpirituall gift, which God hath given, and commanded to be uſed for the edification of his Church, 1 *Cor.* 14. 26. *Nehem.* 8. 8. So is Prayer conceived from a ſpirit and gift of prayer, which is to be uſed alſo and attended to, as a principall part of the Miniſteriall office. 1 *Cor.* 14. 15. *Acts* 6. 4.

If it be ſaid, but I may take an Interpretation, or Tranſlation of Scripture from others, and therefore a forme of Prayers from others alſo? *Object.*

There is a broad difference betwixt an Interpretation of *Scripture*, as it is put for tranſlation of *Scripture*, and read prayer, for reading of *Scripture* in the Church is an ordinance of God; ſo is the reading of it in a tongue which the people underſtandeth, and therefore it is an ordinance of God that the Word be read in ſome tranſlation. *Anſw.* 1.

But

But the reading of a prayer, for the prayers of the Church is no ordinance of God therefore there is not the like ground from the Word to make uſe of *Prayer-books*, to read prayers, as to make uſe of a printed Bible for the reading of the Word.

2. Every Miniſter that hath underſtanding of the originall languages wherein the *Scripture* was written out to make uſe of his own gift in examining the truth of the tranſlation which he readeth unto the Church, which will not be allowed in preſcript *Liturgies*: As for the diviſion of Scriptures into *Sections* and *Chapters*, and the reading of one part this *Weeke*, and the other next; It is certaine, diviſion of *Scripture* is antient, even from the times of the *Prophets*: And evident it is, the whole Scripture cannot bee read over in one day: And therefore it is from God, that ſome diviſions of Scriptures be obſerved, according to the variety of matter therein contained, and diſtinctly deviideth it ſelfe, and conſequently it is from God, that one part of it be read at this Aſſembly another at the next, becauſe all cannot be read at once.

And yet we know no warrant that one Church ſhould preſcribe another, what diviſion to make of the Scriptures, or what part of it ſhould be read this day, and what the next, what God hath left free let no man limit.

Diſc. *Preaching is commanded of God, ſo is interpretation of Scripture, but Phraſe and Method of Interpretation is of men: The matter of the Scripture is the immediate Word of God, but the Word and Phraſe, which are Veſſels to convey this truth to us (I ſpeake of Tranſlations not of the Originall Text) are humane and not of God, by immediate Inſpiration, God commandeth us to call upon him, both in publique and private, but the words in which wee expreſſe our deſires, are our owne, both in conceived and ſtinted Prayer.*

Anſw. It is true, preaching of the Word and the Interpretation of the Word, are of God, but the phraſe and Method is of men, yet ſo of men, as they have commandement and warrant from God, to preach and interprete the Word: and not in what phraſe and Method pleaſes themſelves: nor in ſuch words as mans wiſdome teacheth but which the Holy Ghoſt teacheth 1 *Cor.* 2. 13. Nor ſo from men as that the men of one Church may deviſe a ſet forme thereof, and binde all men, as well of other Churches as their owne, to this or that manner of phraſe, or Method, the like is to be ſaid of prayer alſo.

But when your *Diſcourſe* ſaith, that the words wherein wee expreſſe our deſires are our owne in conceived and ſtinted prayer, you might as well have ſaid, that the words wherein wee

deliver

deliver our Sermons are our own; both in conceived Sermons, and in ſtinted *Homylies*.

Theſe two kinds of Prayer (conceived and ſtinted) agree in their Au-thor, Matter, Forme, Obje t, end, and common nature; the one is no more an Invention of man then the other; ſo then deviſed Worſhip is unlawfull but not a worſhip in a forme of words deviſed. *Diſc.*

And ſo might we ſay of prayer to God before an Image, and prayer without an Image; they are two kinds of prayer that agree in their Author, matter, forme, object, end, and common nature, yet we cannot ſay the one is more an invention of men then the other: As deviſed Worſhip is unlawfull, ſo are deviſed formes, and meanes of worſhip unlawfull alſo: of which ſort ſuch ſetform of words be as are deviſed and compoſed by the officers of one Congregation, and impoſed upon the Brethren of another Congregation, for the formes of their prayers. *Anſw.*

Wee cannot ſay (as you do) that ſuch conceived and ſtinted forms agree in their Authors, for I am not the Author of the matter of that prayer which another man compoſed, and was the Author of, and is now ſtinted and preſcribed to mee; no more then I can be ſaid to be the Author of that Sermon which another man indited. *Battyllus* was not the Author of *Virgil's* Verſes. *Anſw.* 2.

Though he reſiteth them as his own, *Virgill* juſtly chal'engeth his owne out of his hand, *Hos ego verſiculos feci, &c.* Nor can we ſay that ſuch conceived or ſtinted forms agree in their forme, if by forme be meant externall forme, it is not the ſame forme of walking to walke with Crutches, and to walke upright: It is not the ſame forme of prayer, to pray with helpe of mens inventions, and with ſuch helps onely as the Holy Ghoſt ſupplyeth: which alſo hindereth that they cannot be ſaid to agree in their common nature; The one being a lawfull forme of prayer, the other unlawfull; And therefore when your Diſcourſe ſaith, that conceived and ſtinted prayer, the one is no more the invention of man then the other, wee cannot underſtand the truth of that: for in conceived prayer, the ſpirit of God within us teacheth us what to pray. And for that the Ordinance and Word of God is plaine, *Rom.* 8. 26. But in ſtinted prayer the matter is not ſuggeſted or indited to us by the ſpirit of God within us; but preſcribed and impoſed upon us by the will, wiſdome and authority of men; whom the Holy Ghoſt hath not called to ſuch a worke, as therefore a deviſed worſhip is unlawfull; ſo it is unlawfull to worſhip God in a forme of words deviſed by the Officers of one Congregation, and preſcribed and impoſed upon others.

Disc. *Nay (saith your Discourse) for the forme of words is not Worship, but the Prayer tendered in that forme.*

Answ. As Prayer is Worship, so the forme in which prayer is offered to God, is *Modus*, or *Medium Cultus*, the manner, or means, or help of Worship: which if it be not warranted, and instituted of God, it is forbidden in the second *Commandement*: when God forbad his people to worship him in such a manner, as the *Gentiles* served their Gods, he ordained them a rule to be perpetually observed in all service to him, to wit, that we should worship him as himselfe hath commanded, which the opposition inferreth, that his meaning is not onely with such duties, but in such a manner as himselfe hath commanded, without adding ought thereto, or taking ought therefrom, 12 *Deut.* 30. 31, 32. *Now he hath commanded us to pray in the spirit*, Eph. 6. 18. which implies not onely with such affections as his spirit kindleth and stirreth up, but also with such matter and words as his spirit helpeth us unto: For his spirit is said to helpe us what to pray, which else we should not know, *Rom.* 8. 26 now in a stinted prescript forme of prayer, we know what to pray without the spirit; when we joyne in prayer with another who is our mouth to God, though we know what to pray by his helpe, yet it is such an help as the spirit himselfe hath provided, 1 *Cor.* 14. 16.

Disc. *It followeth in the* Discourse, *that mens invention in Gods worship that be of the same nature and use with true worship, or with means of worship ordained by God, be unlawfull; but method, phrase, order, of speech devised by man, was never judged an invention of man unlawfull.*

Answ. 1. This hath beene alledged, and answered before, but this further let me adde, 1. That the words imply, that mens inventions that be not of the same nature and use with the worship of God, or with the meanes thereof are lawfull; whereas it is evident that the making of perfume like unto the incense of the Tabernacle, though not to the same use in Gods worship, but to smell at, was rejected of God as utterly unlawfull, *Exod.* 30. 38. The making of like things to the ordinances of God, or to the meanes of worship, though not to the like end, but to any religious end, will not be allowed in the second Commandement, as *Gideons* Ephod declareth.

2. These set forms of prayer prescribed to the Churches we like not but that they are of the same nature, and enjoyned for the same use, for which any formes of prayer in Scripture are ordained of God; and therefore by the verdict of your *Discourse* they are unlawfull: For as those formes of prayer in Scripture are given of God

God to ſupply the Church with fit matter for their petitions, and praiſes upon ſundry occaſions.

And for the uſe to the edification of the Church: ſo the formes now in queſtion are of the like nature, given to the like end, only injoyned with more ſtrictneſſe and ſeverity, which maketh both their uſe leſſe profitable, and their burthen more heavie, then Gods owne inſtitutions:

Method, phraſe and order of ſpeech deviſed by men, was judged an unlawfull invention by *Paul*, when ſuch wiſedome of words in preaching become not the ſimplicity of the Goſpell, 1 *Cor.* 2. therefore it cannot be ſaid, that method, phraſe and order of ſpeech deviſed by man, was never judged an unlawfull invention; and ſurely method, phraſe, order of ſpeech deviſed, and preſcribed by one Congregation to another in prayer, doth as little beſeeme liberty and purity of the Goſpell, as the other in preaching did ill become the ſimplicity of the Goſpell. 3.

Set prayer is no ſtrange manner of worſhip, becauſe in it all things required to the nature of true prayer may be obſerved. Diſc.

This hath beene anſwered before; more goeth to the lawfulneſſe of a prayer then the nature of true prayer: defect in any circumſtance, though but in externall forme, maketh a prayer unlawfull. Anſw.

In what method and frame of ſpeech to pray, we finde nothing preſcribed of God in particular; neither doe wee judge any thing neceſſary, more then that order, decency, and edification be regarded. Diſc.

Be it ſo, but how then ſhall men have power to preſcribe to the Churches method and forme of ſpeech in prayer, when God hath preſcribed nothing. The Apoſtles, who had the largeſt and higheſt Commiſſion of any Church governors in the new Teſtament, yet they had no power to teach, or to preſcribe to the Churches any other things then what Chriſt had commanded them, *Matth.* 28. 19, 20. Say not; though no other things, yet Church governours may command ſuch and ſuch manner of thoſe things: for then a further Commiſſion muſt be ſhowne, where Chriſt gave to his Apoſtles, or their ſucceſſors power to ordaine and preſcribe ſuch and ſuch manner of the adminiſtration of his holy things, as themſelves ſhould ſee good. Anſw.

But we never ſaw any ſuch commiſſion held forth to this day from any colour of Scripture light; that onely place, 1 *Cor.* 14. 40. which is alledged in this caſe, is farre off from reaching forth any ſuch authority; for though the place doe ſhow that it is the duty of the *Church* to adminiſter all the holy things of God, in order and decency, and to edification, and to ſee that all things

be ſo carried; yet it doth not give to the *Church* any ſuch power as to make orders, or to ordaine formes of decency, or to deviſe meanes of edification, which himſelfe hath not ordained; the *Church* may indeed appoint ſuch orders, the neglect whereof would be diſorderly and confuſion, as they may appoint one Prophet to ſpeake at once; and when another is called to begin the firſt to hold his peace, becauſe the neglect hereof would breed confuſion: The *Church* may appoint ſuch decencies, the neglect whereof would be undecent; as for men to pray bare-headed, and women covered, becauſe the contrary were uncomely by the light of nature, and civill cuſtome; The *Church* may appoint, and ought to uſe ſuch helps and meanes to edification, as the Lord hath inſtituted to that end; but if the *Church* goe beyond the bounds of this power they doe at once both exceed the bounds of Apoſtolicall authority, and cut ſhort the bounds of Chriſtian liberty.

Diſc. *A ſet forme of prayer is for ſubſtance and nature agreeable to the rules of direction delivered in the word of truth, though for method and words it be humane, as conceived prayer is.*

Anſw. A ſet forme of prayer, as it is ſet by one Congregation for another, can finde no rule of direction, nor any footſtep thereof in the word of truth.

In ſaying that for method and words, a ſet-forme of prayer is humane, as conceived prayer is; there is the like liberty taken of Sophiſtry, in an equivocation, which was obſerved before; for though a conceived prayer may be ſaid to be humane, as it is conceived and indited in the heart of a man, and by man offered as worſhip to God (as all other holy duties be in this ſenſe humane) yet ſuch a conceived prayer being indited by the Spirit of God in the heart of him that prayeth, and being expreſly commanded in the word; it cannot be truly called an humane invention, which is onely ſpoken of thoſe things as have neither commandement, nor patterne from the Word, in which ſenſe we call a ſet forme humane.

Diſc. *If our brethren diſpaire not of the goodneſſe of their cauſe, let them in an orderly Treatiſe ſet downe what is neceſſary and eſſentially required, to the nature and being of true prayer, and then ſhew that ſome one or other of them cannot be obſerved in a ſtinted or preſcript forme of prayer, and we will readily yeeld unto them, and ſome reaſon or pregnant place of Scripture, ſhall put us to ſilence.*

Anſw. We ſee no cauſe to diſpaire of the goodneſſe of the cauſe, which we conceive is not ours but Gods; we chooſe rather to bewaile the ſinfulneſſe of our former courſe, then eagerly to diſpute for

our present proceedings: we all of us have sinned with our brethren, and with our fathers in worshipping God after the precepts of men: and have as much cause to judge our selves for it, as you have: To write a Treatise of all the requisites to true prayer, is nothing to the standing or falling of the cause.

As hath beene said, prayer may be true, and have all those things which are necessary and essentially requisite to true prayer, and yet sinfully defective in some externall circumstances: It were much more pertinent to write a Treatise of the third Commandement, whereunto the consideration of the helps and formes of worship doth properly belong, and from thence to consider whether any sound reason at last (which you desire) may not be inferred against prescript formes of prayer.

Let us therefore conclude together of the meaning of that *Commandement*, though not in the full latitude of it (for that were not so pertinent to the cause in hand) but so farre as concerneth the present businesse; and yet not seeking thereby, nor striving to put you to silence, but to awaken both our selves and you (if it be the will of God) to repentance.

The second *Commandement*, in forbidding Images, forbiddeth not onely bodily Images (graven or molten or painted) but all spirituall Images also, which are the imaginations and inventions of men, whether they be ordained for worship (as *Apocrypha* Scriptures and the lawes of men binding the conscience) or for helps and meanes of worship (as significant ceremonies, to teach and stirre up to spirituall duties) or finally, for formes, and manner of worship. yet when we speake of helps and means of worship invented by men, and forbidden by God, in this Commandement we doe not speake either of naturall or artificiall helps, to helpe the naturall sense in Gods worship: (such as scaffolds be to men hearing) nor of the helps of tongues and arts which the wisedome of God hath given for an help to the mind and understanding in all knowledge: As if God commanded the people to read in his Word all their dayes, and to read with understanding, the translation of Scripture into the mother-tongue of each nation, is a necessary help to this end, and the knowledge of Grammer, and tongues is a necessary help to such a translation.

And so if God command the people to joyne together, as well in voyce as in heart, to sing *Psalmes*, and to sing them with understanding, singing *Psalmes* are a kind of holy Poetry, even as Grammer will be a necessary helpe to translate the *Psalmes* into *English*; So Poetry will be requisite to translate the *English* into verse;

verſe, and ſuch kind of helps, though they be not expreſſely commanded by God, yet we looke at them as warranted by neceſſary conſequence from the Word; becauſe God, who commanded the duties of reading the Scripture, and ſinging of *Pſalmes*, (and both to be done with underſtanding) he doth imply a neceſſary warrant of ſuch meanes as doe naturally and neceſſarily lead to thoſe ends, and without which thoſe ends (without a miracle) cannot be obtained.

We ſpeake therefore of ſuch meanes and helps of worſhip forbidden in this Commandement, not which do naturally and neceſſarily helpe forward the ſame (though remotely) but of ſuch Arbitrary helps, as are voluntarily taken up by the wiſdome and will of man for ſpirituall ends, (as *Gideons* Ephod, and *Phariſaicall* waſhings; and ſuperadded to thoſe means and helps of worſhip; which God hath ſufficiently, yea, and abundantly ſupplyed, his Church and people withall, by his Word and Spirit, for all ſpirituall duties.

Nevertheleſſe, this diſtinction of voluntary and neceſſary helps, may not be ſtretched ſo farre, as to juſtifie deviſed and ſet formes of prayer, to ſupply the defects of ſinfully ignorant, or careleſſely baſhfull people, as cannot pray (eſpecially before company) without a Booke: For, firſt, God would not have ſuch perſons (ſo ſinfully ignorant and baſhfull) to be called forth into publique Miniſtery: the lame and the blind ſhall not come into *Sion*, into *Davids* Houſe, 2 *Sam.* 5. 8. nor may ſuch ignorant and lame Chriſtians be admitted to come into the publike place in the Church.

3. God hath provided other ſufficient helps to ſupply theſe defects to private Chriſtians: for beſides the ſpirit of God (which helps all our infirmities, *Rom.* 8. 26.) who ſupplieth both the ignorant with knowledge of what, and how to pray, and the baſhfull with power; hee hath alſo ordained inſtruction to helpe the ignorant, and frequent exercife, and diligent Catechiſing of a mans owne family, to helpe his baſhfulneſſe in praying before them: and if ſtrangers come in (and they fit to partake in ſuch an ordinance) God then offered him the help of a Chriſtian friend to ſupply his neceſſity before ſtrangers: and when we ſpeake of forme, and manner of worſhip deviſed by men, we ſpeake not of ſuch as light of nature and civill cuſtome taketh up for order and decencie; but of ſuch as are taken up by the voluntarie choice of the wiſedome and will of man, either for ſuch ends as God hath not appointed (as uniformity in Rites, and conformity to Idolaters) or for ſuch ends, as for which God

God hath provided otherwise; as the Love feasts in the *Church* to maintaine brotherly love, for which God ordained the Lords Supper, and feasts in private houses: or contrary to such ends and wayes as God hath appointed, as the *Romanists* to offer incense, (a type of prayer) to maintaine a praying Ministery, without sacrificing; as a read Liturgie to maintaine a reading or praying Ministery without preaching.

It was touched upon before that, when God forbad us such a manner of worship, as *Heathens* use to their god, and against that one false manner of worship, establisheth his owne institutions in his word (*Deut.* 12. 30. 31. 32.) Hee doth thereby evidently condemne under one false manner of worship all other formes or manners of worship, which are not instituted in his word. Hence conformity to Idolaters in cutting their haire and beards is forbidden, *Levit.* 19. 27. Hence preaching in the wisedome of words, (or in carnall eloquence) is forbidden: as a painted Image against the second *Commandement*, 1 *Cor.* 21. Hence prayer towards the East falleth under the same reproofe: hence the incense of *Uzziah*, the strange fire of *Nadab* and *Abihu*; the striking of the rocke by *Moses* in the wildernesse of sinne; the Love feasts brought into the Lords Supper.

And many more such like formes and manners of Gods worship are forbidden in the Word, as divers from the rule and patterne held forth in the second Commandement, as it is opened and illustrated by these and such like examples in the writings of the Prophets, and Apostles: we are not ignorant that there is also a sinfull forme & manner of worship which is forbiden in the 3d. *Commandement*, as when wee worship God unreverently, or drousily, but that is rather *Ro, modus colendus*, then *modus cultus*.

To apply then to this Rule and Commandement of God, these set formes of prayer devised by men, and prescribed to be read out of a Booke, and so taken up by one Church from another, as the forms of their worship, and the helps of their devotion; Wee finde no Commandement nor Patterne for them in the Word; nor any promise for their acceptance; They are injoyned for helpes, and means of Gods worship; which God hath not sanctified, and for forms of worship, which God hath not acknowledged, and therefore we know not how to excuse them from sinne, against the true meaning of the second *Commandement*.

If it be said that it was granted, before in stating the Question, that in reading a Prayer penned by another man (as one of Calvins Prayers after his Lectures) a man may be so affected with it, as that his heart going along Obiect.

along therewith, he may convey his own desires, and Petitions to God in reading thereof, and so make it his own prayer, though devised by another, and read out of a Booke.

Answ. Wee grant that a man may make use of another mans penned prayers read in private, not onely for an example, or instruction how to pray; but also occasionally for his present prayer; If he finde the Petitions suitable to his present occasions: Yea, wee grant further, that in case one Church should send letters to another Church, and in the end thereof should conclude with some prayer suitable to the state of the Church to whom they rite; we doubt not that the Church to whom the letters are sent, finding the Petitions suitable to their condition, may lawfully go along therewith in spirit, and in the end say *Amen* thereto, and so make it their own prayer.

But yet here bee two things different from the case in hand. 1 They that penned such prayers did not prescribe them as forms of prayer for the brethren to use, left them freely to their liberty.

Secondly, they that take them up occasionally for their present use and make them their prayers, they do not set them a part to be read for their ordinary prayers, either in publique or in private, which seemeth to us a matter of weighty consideration, and maketh a great difference in the cause in hand to cleare it by a familiar instance: A man passing through a burying place may see a dead mans scalpe cast up, and thereby take occasion from the present object to meditate (for the present) on his mortality, and to prepare for like change: but if he shall take up, and keepe that dead mans scalpe in his Closet, or Bed-chamber, to be an ordinary helpe to him, to put him in minde dayly of his mortality: Now in so doing he maketh an Image of it, to himselfe, by setting it a part to be an helpe to him in Gods worship; which not being sanctified and set a part by God for that end, it now becomes a sinne to him against the second Commandement: in the former case, he tooke occasion to fall into a present good meditation of mortality by the present sight of an object of mortality as it was set before him occasionally by Gods providence, wherein he did well according to the 2d. *Commandement*, not to passe by such a passage of Gods providence in vaine: But in the latter case, in setting it a part to be an ordinary helpe to him in such meditations, or injoyning the same to others; He in so doing maketh it to him and them an Image, it not being instituted, or sanctified by God, but devised and set a part by man for such a spirituall end, which is forbidden in the second *Commandement*.

If it be said againe, when I reade prayer and finde some Petitions

Petitions therein that ſute well with my eſtate I may not onely then uſe them for my preſent prayer, but may againe and againe ordinarily make uſe thereof in my own prayers.

Wee deny not that, but it is one thing to take up a Petition, *Anſw.* or two, or more, and to interſert them here and there into mine owne prayers, and another thing to take up a whole intire prayer, or forme of prayer, and uſe it ordinarily as mine owne; ſee the like in preaching, I may make uſe of a ſentence or two, or more, here and there, out of another mans Sermon, and it may be inculcate the ſame againe and againe, in many Sermons together of mine owne; But I may not therefore take up a whole Sermon penned by another, and preach it for mine own though it were never ſo fit for my text, and for mine owne *Congregation*.

Whence alſo another reaſon (and in our apprehenſion of juſt 2. weight) may be alledged againſt the ordinary uſe of ſet formes of prayers deviſed by others, If every Miniſter be to edifie the Church by the diſpenſation of his own tallents, and gifts, as well in prayer as in preaching: Then he may not pray another mans penned prayer, no more then preach another mans penned Sermon, but the former is true 1 *Cor.* 12. 17. *Acts* 6. 4 *Eph.* 4. 8. 11, 12, 13. therefore the latter.

Let me adde a third reaſon, If I may worſhip God in the *con-* 3. *gregation* with a ſet forme of prayer, read out of a booke, then I may bring into the Church another Booke beſides the Booke of God, to be read ordinarily for the publique edification of the Church: But wee know no warrant for the uſe of any booke in the Church to be read ordinarily for the publique edification of the Church, beſides the booke of God; to bring into the Church any other booke beſides Gods, is like the bringing in of another *Altar* into the Temple of the Lord, and ſet it up beſides the *Altar* of the Lord: which did in time thruſt the *Altar* of the Lord to ſtand behinde, and give place, and at length to be laid a ſide, 2. *Kings* 16. 14. 15. I need not apply it, experience goeth far enough in applying of it, If it be an unſanctified way of preaching to fill a Sermon with *Quotations* out of the Bookes of antient Divines (whom more commonly then ſafely they call Fathers) though the ſentences be godly, and pithy, how much more will it be an unſanctified kinde of prayer, to make up not only many Petitions together but alſo a whole forme of Prayer out of a booke, leſſe antient, and much more offenſive.

Let me conclude with a fourth reaſon, and adde no more in 4. this place, He that ſelecteth a few prayers which in themſelves are free from offenſive matter out of a book lyable (in the whole

bulke) to many juſt exceptions, and withall impoſed by one Church upon another, hee doth really therein hold forth and profeſſe his ſubjection (not onely to the irregular exerciſe of that authority whereby it is injoyned) but alſo to the whole order of worſhip injoyned in that booke; as *Paul* in practiſing (though but ſeldome) a few ceremonies out of the booke of the Law, did therein hold forth and profeſſe his orderly walking according to the whole Law, and his profeſſed ſubjection to the whole order of worſhip preſcribed by the authority of the Law, *Act.* 21. 24. 26. which had it not beene warranted by God himſelfe for a ſeaſon, he had doubtleſſe thereby ſinned againſt the ſecond *Commandement*. Since then the ſecond *Commandement* is ſo many wayes violated by reading of a prayer booke, deviſed and preſcribed by humane authority, for the publique prayers of the Church, the Lord pardon all our provocations of his jealouſie by our former ignorance in this point, and keepe us blameleſſe, for after times, for his holy names ſake, in Jeſus Chriſt.

You know the ſinnes againſt this *Commandement*, doe more provoke the jealouſie of the Lord againſt his people, and that for many generations, then the breach of any of the reſt, which is the reaſon why the Lord ſetteth before his people (as a flaming ſword) his jealouſie, for a ſanction and fence of this *Commandement* above the reſt, *Exod.* 20 5. And ſhall we then provoke the Lord to jealouſie, are we ſtronger then hee? but let us proceed with our Diſcourſe.

Diſc. *They tell us* (ſay you) *God hath not ordained a ſet preſcript worſhip; he hath not indeed preſcribed it as neceſſary, but his Word doth warrant it to us as lawfull.*

Anſw. Firſt, ſhew us but one Text of the word that doth warrant it as lawfull, any word of precept or promiſe, or patterne from the Scripture, and wee ſhall doe as you offer to doe, ſit downe in ſilence.

Secondly, if God have not preſcribed a ſet forme as neceſſary, why is ſuch neceſſity put upon all the Churches for receiving of it, hath the Church power to bind where God looſeth?

Diſc. *Touching the externall forme of words, in which we ſhould proſer our Petitions, we know nothing preciſely commanded by the Lord, and therefore judged it a thing merely indifferent whether our requeſts be read or uttered; whether in a ſtinted or conceived forme of words; neither doe we bring in any ſtrange manner of prayer; for in ſubſtance the prayer read, and conceived is all one.*

Anſw. Firſt, touching the externall forme of words in prayer, we may know (and muſt willingly know what the word hath taught

taught us) that the Lord hath commanded (whether expreſſely or by juſt conſequence, all is one):

Firſt, that as in preaching, ſo conſequently in prayer, we are to expreſſe our mindes in ſuch a frame of words, not which mans wiſdome teacheth, but which the *Holy Ghoſt* teacheth, 1 *Cor.* 2. 13.

Secondly, that we are not to worſhip God after the precepts, or patternes of men, but doe all things after the patterne in the mount, *Eſay* 29. 13. *Deut.* 12. 30. 31. 32. *Heb.* 8. 5.

Thirdly, that we ſhould not worſhip God in an Image, deviſed by man: and ſuch are all ſet formes of prayer, deviſed helps of worſhip, and preſcribed to be read in the Church of Chriſt.

But ſuppoſe (as the *Diſcourſe* preſumeth) that it were a thing meerely indifferent, whether our requeſts be read, or uttered, whether in a ſtinted or conceived forme of words, It ſeemeth to us a manifeſt tranſgreſſion of the bounds both of Apoſtolicall authority, and Chriſtian liberty, to bring in or take up a forme of prayer ſtinted and limitted by men, which is left to us indifferent by God; nor can we excuſe a read prayer preſcribed by men, from a ſtrange forme of prayer: ſeeing no ſuch forme is read or heard of, in all the Scripture: ſo great a difference is there betwixt a conceived and a preſcribed read prayer, as is betweene the fire from the Altar and the ſtrange fire; the one is an ordinance of God, the other is an imagination of men. *Anſw.* 2.

CHAP. III.

Wherein Anſwer is returned to Reaſon the ſecond.

IF *it be lawfull to uſe a preſcript forme of bleſſing, prayer, thankeſgiving, and baptiſing ſet downe in the Word of God, Then all preſcript formes of prayer or liturgie, are not to be condemned; but the former appeareth from* Numb. 6. 22. 23. 22 Pſal. 102. 1. Hoſ. 14. 2. 3. *Ioel* 2. 17. *Deut.* 5. 10. Pſal. 92. 1. Eſra. 3. 10. Rev. 15. 3. 2 Chron. 29. 30. Iſay 12. 1. Matth. 28. 19. *What anſwer doe our Brethren returne to this Argument?* *Diſc.*

Our anſwer is ready, and plaine, juſt and ſhort, wee deny both the Major propoſition, and the ground of the Minor; for (to ſpeake firſt to the former) it doth not follow that preſcript forme of prayer invented by men is lawfull, becauſe a forme preſcribed of God is good and allowable: the Reaſon whereof is ſound and evident; though God forbid men to make themſelves any Image, or likeneſſe in his worſhip, yet he hath not forbid- *Anſw.*

den himſelfe this power to preſcribe an Image or forme to us: hee appointed his people to make the Cherubims, to worſhip him before them, both in the Tabernacle and Temple; but yet when *Ieroboam* made to himſelfe the like forme at *Dan* and *Bethel*, and preſcribed them to the people, it was a manifeſt breach of the ſecond Commandement; what reply doth the Diſcourſer returne to this.

Diſc. *A meere ſhift* (ſay you) *inſteed of an anſwer: for the queſtion is not of this or that forme in particular, but of a preſcript forme in it ſelfe conſidered; the Lords Prayer was indited, or preſcribed by our ſaviour himſelfe, and they yet deny the uſe thereof as a prayer, and moſt of the Reaſons which they bring, doe conclude againſt every ſet forme of prayer, as well as againſt any one; thus they argue: If a ſet forme of prayer be lawfull, then a man may carry his prayers in his pocket; buy them at the Booke binders ſhops, &c. and doth not this Reaſon diſallow all penned and printed formes as well as ours?*

Anſw. Thus, with one ſudden and blunt daſh of a pen, a holy and divine truth confirmed by plentifull evidence of Scripture, and applied generally and frequently by our beſt Divines againſt Popiſh Images, is at once blotted out, and brended as a ſhift: I ſay no more but this; This is a ſpeaking evill of the Law, and condemning of the Law, and that in a higher degree then that which is reproved by the Apoſtle *Iames, Chap.* 4. 11. for the Law it ſelfe in condemning Images, and the imaginations of mens deviſing, commandeth and eſtabliſheth the Images and imaginations ordained by God.

Therefore for you to call ſuch a diſtinction of Images, as is eſtabliſhed by the Law of God, a meere ſhift, is to make your ſelfe (pardon my plainneſſe) in this caſe, not an obſerver of the Law, but a Judge; ſo farre will inordinate zeale to a way of error tranſport even godly mindes.

But to ſpeake to the grounds of ſuch a cenſure, though it were granted that the queſtion is not of this or that forme of prayer in particular, yet it is of a ſet forme deviſed by men, and preſcribed to be read out of a booke for an ordinary prayer; yea, I might adde further, that the occaſion of the *Queſtion* in hand, ſpringeth from an offence taken at ſome brethren, (as appeareth by the letters ſent to us about this matter, by ſundry Reverend godly brethren, and ſubſcribed amongſt others, by your owne name) for their not joyning with others to worſhip God in a common limited liturgie, known to be deviſed by men, and preſcribed to be read for the publique prayers of all the Churches in the country; howſoever therefore the queſtion be reduced by your Diſ-

courſe

courſes *ab Hypotheſi, ad Theſin* (and by lawfull rules of diſpute ſo may be) yet it is againſt the rule, Μετάβασιν εἰς ἄλλο γένος, ſo to palliate the matter, as to draw the queſtion above the kinde and occaſion of the queſtion: you may upon occaſion of one preſcript forme of prayer, deviſed by men, put the queſtion of any preſcript forme of prayer deviſed by men; but it is an utter changing and forſaking of the cauſe to put off the queſtion in hand to formes of prayer deviſed and preſcribed by God: what though ſome that have ſpoken or written in this cauſe, have waved ſome formes of prayer deviſed by God himſelfe; and have uſed ſome arguments, that graſpe at more then they can hold?

The ſtate of the queſtion muſt not be drawne to the arguments, but the arguments to the ſtate of the queſtion: It is true, ſome have doubted, and ſome have denyed the uſe of the Lords Prayer (as it is called) for a Prayer, but they would never have denyed it or doubted of it, if they had thought it had been preſcribed by Chriſt for a Prayer: But howſoever (not to ſpend words and time in vaine) we for our parts (I ſpeake for the moſt part) do grant it may be lawfull to pray that very Prayer, in the ſame words, and yet this will not at all prejudize the cauſe in hand, to juſtifie Prayers in a Booke compoſed by men, and impoſed by one Church upon another.

Nevertheleſſe, that Argument againſt ſuch prayers which are fetched from the Topicks of the Pocket, or of the Book-binders Shops, wee neither uſe, nor allow, they which uſe them, may cleare their own intentions and drift in them.

Having thus cleared the denyall of the Major propoſition, we do as juſtly deny the ground of the *Minor*, for though it do appeare from *Scripture*, that ſome formes of prayer, or bleſſing, or baptiſing, or thanksgiving deviſed by God, were ſometimes uſed by godly men (and it was lawfull for them ſo to do) yet we deny (that which was the ground of the *Minor*) that God in his Word did ſet downe any preſcript forme of any of theſe: preſcript (I ſay) In ſuch a ſence as in this *Queſtion* is intended; to wit, preciſely joyning the uſe thereof in all their publique holy Aſſemblies: nor will any of the *Scriptures* alledged reach that; in *Numb.* 6. 22, 23. The *Prieſts* are directed to a forme of bleſſing: But that they uſed that and not other formes, doth not appeare: It is evident that the Apoſtles uſed divers other formes, as hath beene ſhewed above, in *Pſal.* 22. 1. there is no preſcribing of a forme of words at all, onely Chriſt uſed the ſame words, with a little variance upon the like occaſion, on the Croſſe, or if

you urge the title of the *Pſalme*, from *Iunius* his notes, as if the *Pſal.* were appointed to be ſung every morning by breake of day: Beare with us if we rather fetch the meaning of theſe words השחר אל אילת from the *Pſalme* it ſelfe, *verſ.* 19. where the *Prophet* alluding to אילת calleth the Lord אילותי my ſtrength haſten to helpe mee, the words therefore in the title hold forth no more but the Argument of the *Pſalme* אילות שחר אל for ſpeedy helpe a *Pſalme* of *David*, In *Pſalm.* 102. 1. the Title ſheweth what an afflicted ſoule in ſuch a caſe did pray; but doth not preſcribe all afflicted ſoules to powre out the ſame forme of words in their afflictions. *Hoſea*, 14. 2, 3. The *Prophet* directeth them to take words to themſelves, to ſuch a purpoſe: But whether the ſelfe ſame words, or ſome other ſuch like, hee doth not limit or preſcribe: The like may be ſaid of *Ioel*, 1. 17. *Deut.* 5. 10. hath nothing ſounding towards the point in hand. I ſuppoſe it is miſwritten by the errour of the Scribe, In *Pſal.* 29. 1. the *Pſalme* is penned for the *Sabbath*, but whether for a word, of inſtruction for the *Sabbath*, or for thanksgiving on the *Sabbath* it is not mentioned, we willingly grant it was penned for both; But nevertheleſſe, it was not preſcribed every *Sabbath* day to bee ſung. In *Ezra.* 3. 10. it doth appeare, as alſo 2 *Chron.* 29. 30. That they prayſed God with the words of *David* and after his Ordinance: But his Ordinance and words were appointed of God 2 *Chron.* 29. 25. And yet not ſo preſcribed to be uſed, as never to be omitted; in *Rev.* 15. 3 when it is ſaid, they ſung the Song of *Moſes* the ſervant of God, and the Songe of the *Lambe*; It is only meant, they praiſed God with *Pſalmes* to the like effect as that of *Moſes*; not with the ſame words, much leſſe upon preſcript. *Iſa.* 12. 1. It is propheſied the Church ſhall praiſe God to ſuch a purpoſe as theſe words hold forth: But whether in theſe very words, is uncertaine, certaine it is, they are not ſo preſcribed to do: but left at libertie. In *Matth.* 29. 19, the place is miſwritten, as before.

Obj. *But it ſuffiſeth us that theſe formes of bleſſing and Prayer, might lawfully be uſed as a bleſsing, or Prayer, though in conſcience they were not neceſſarily tyed to the uſe of them: The lawfull, not the neceſſary uſe of a preſcript forme of prayer (or liberty) is now in queſtion; for if the Saints in former times might pray unto God, or praiſe him in a ſtinted forme of words, indited by others, or invented by themſelves (as we finde they might and did) we alſo at this day do the ſame.*

Anſw. Wee deny not that formes of Prayer and bleſſings indited by the Holy Ghoſt in *Scripture*, may be lawfully ſo uſed, but we deny that they were preſcribed, or limitted to bee ſo uſed, but ſtill the

the Church left at liberty to use them, or some other holy formes in their stead; and therefore when the Discourse saith the lawfull, not the necessary use of a prescript forme, is now in question, you make the question to imply a contradiction; for a prescript forme is put upon the Churches, as necessary to be used in all publique holy assemblies, else it is not a forme prescribed, but described onely.

But (saith the Discourser) *If they will heare with patience, the consequence of that argument, The use of a devised, and prescribed forme of prayer will be justified from their owne ground; for they teach that God hath not appointed in his Word any prescript forme, which of necessity we are tyed to use at all; that the matter of our prayers are divers, according to the severall occasions, which happen and fall out; that the Inward frame is the ellevation of the soule to God, in humility, love, feare and confidence; from which premises it will necessarily follow, if one godly forme of prayer may be used, another also fit for matter, grave for phrase of speech, may be allowed, for none is absolutely commanded.* Disc.

The contrary conclusion doth rather follow from the premises; for if none be absolutely commanded by God then none ought to be commanded or prescribed by men; what God hath left free in his worship, let no man limit; To what Church did God ever give power to bind where himselfe looseth? And if it be unlawfull for Church Governours to bind where God looseth, It will be unlawfull for the people so deeply to offend the conscience of their Governours as to build them up, or to harden them in their sinnes, by ready subjection to such injunctions, and serious and zealous pleading for them: How much safer were it for the people of God, to stand fast in the liberty which Christ hath purchased for them, in accepting no other yoke of ordinances, nor formes of worship then himselfe hath put upon them? that so Church governours might containe themselves within the power in Church affaires, wherein the Lord hath contained himselfe throughout the Scriptures; when shall it once be that the servants of God will learne to be wise, and teach others to be wise, not above that which is written, but according to it, that so an end might be put at length to the inventions and innovations of the sonnes of men, whereby they take upon themselves an usurpation beyond the bounds of Apostolicall Authority, and put upon the people an unjust restraint of the bounds of their deare bought Christian liberty? Answ.

The use of a prescript forme of prayer (or Liturgie) *derogateth* (as some say) *from the honour, fruit and benefit of Christs ascention, who ascending up on high, hath given gifts to men for the worke of the Ministery,* Disc.

niſtery, Eph. 4 8. *Let it be granted that every particular Miniſter is able in ſo full and ample manner at all times to open his heart before God (which can never be proved) as that hee ſhall not need the helpe of a booke, Is there no warrant therefore for others to preſcribe, or for themſelves to reade or uſe ſtinted prayer; why not? an able Miniſter hath diſcretion to know what portion of Scripture is fit to be read: Hath the Church then no power to appoint what Books and Chapters ſhall ordinarily be read, or hath a Miniſter no warrant to obſerve that appointment? A learned Linguiſt is able to tranſlate a Chapter in the old or new Teſtament, peradventure as well as it is tranſlated, may not the Church yet ordaine one uſually to be read?*

Let our brethren judge the ſtrength of their Reaſon, in one framed after the ſame manner; If a Miniſter be indued with gifts, what portion of Scripture is meet to be reade, then is there no warrant for another to preſcribe, nor for them to reade ſtinted portions of Scripture preſcribed by men; prayer is a part of Gods worſhip, ſo is reading of Scripture; the externall forme of words are humane, ſo is the preſcription of ſuch a Booke or Chapter.

Anſw. The Reaſon is of more weight againſt preſcripe formes, then will ſo eaſily be caſt off, at leaſt to our beſt apprehenſions; For if the Lord Jeſus by his aſcention hath given ſufficient furniture of gifts to the Miniſters of his Church for prayer, as well as for preaching; For the whole worke of the Miniſtery, for the edification of the Church, For the perfecting of the Saints unto the fulneſſe of the ſtature of the age of Chriſt; Then it is diſhonourable unto Chriſt, and ſuperfluous for the Governours of the Church, to preſcribe unto Miniſters ſet formes of prayer in Liturgies, any more then ſet formes of preaching in Homilies; If Chriſt hath not gifted them as ſufficient for the one as for the other, it doth indeed derogate from the honour and fruit of his aſcention; if he have, then it is ſuperfluous for Church governours, *Actum Agere*, even as much as to tie bladders under the wings of Sea-fowles to keepe them from ſincking, or to helpe them to ſwim; It is true that every good Miniſter is not able at all times to open his heart to God in prayer, but neither is hee able at all times to open the minde of God in preaching, but if he be not able to doe both without booke, neither will hee be able to doe either upon a booke preſcribed to him; I have knowne a Miniſter to edifie the people more by ſilence in the pulpit through ſtrength of temptation, then ever I knew any doe by reading a Homily upon the Booke.

If an able Miniſter have diſcretion to know what portion of Scripture is fit to be read, to what end ſhould the Church appoint

point him what bookes and Chapter to read ordinarily; It is a commendable worke in any ſtate to procure a faithfull tranſlation of the Bible to be extant in the mother tongue of each people under their dominions, for the common benefit of them all. And we doe eaſily grant a Miniſter (though he be a learned Linguiſt) hath liberty not onely to make uſe of it, in his private ſtudies, but alſo to make uſe of it in the Congregation; for ſeeing reading of Scripture is an ordinance of God: yea, and reading of it in the mother tongue of each people, it will beſt agree with the edification of each people, to reade it out of ſuch a booke as is frequent and currant in all their hands.

But yet the Church may not ſo bind him to ſuch a tranſlation, as not to give him leave to amend it, if need bee; and he be able: And beſides this will no way reach the binding of Miniſters to a ſet forme of prayer upon a booke; ſeeing reading of prayers in the Church, as prayers, is not any ordinance of God; as all the reading of tranſlated Scriptures be.

CHAP. IIII.

Anſwering to the third Reaſon.

Diſc. *IF it be lawfull to ſing Pſalms in a forme of words deviſed by men, then likewiſe to pray unto God in a ſtinted forme: If the one of theſe be an invention of men a ſtrange prayer; a ſimilitude of a prayer: ſo is the other a ſimilitude of a Pſalme.*

Anſw. Firſt, the ſinging of *Pſalmes* (whereof you ſpeake) in a forme of words deviſed by men, may have a double meaning: for either you meane ſuch *Pſalms* as are compiled by ordinary men, or elſe *Pſalmes* penned by the Prophets; but tranſlated by ordinary men into *Engliſh* verſe, to be ſung in the Churches: If you ſpeake of the former, then this is our firſt anſwer:

We ſee as little warrant for ſinging *Apocrypha Pſalmes* in the Church, as for praying preſcript *Lytwgies* of men in the Church: and for both together, as little warrant as for reading *Apocrypha* 1. Scriptures in the Church; but if you ſpeake of the latter, then our ſecond anſwer is this:

There is an obſervable difference betweene ſinging of *Pſalmes* 2. and *Prayer*; as alſo, betweene the *Pſalmes* penned by the Prophets, and by other ordinary men; for in the peoples joyning in prayer, there is no more required but their going along in ſilence, with conſent of the heart, and in the end of the prayer, expreſſing their conſent in voyce, by ſaying, *Amen*, 1 *Corinth.* 14. 16. But in

ſinging of *Pſalmes*, all the people of God (as ſpirituall Prieſts) doe ſing with voyce together, according to *Iſay* 52. 8 which putteth a neceſſity upon a ſet forme of *Pſalmes*, elſe one ſhould ſing one thing, and another another thing, which would in ſtead of harmony, breed confuſion; but there is no neceſſity of a ſet forme of prayer; for if the words of the Miniſters prayers be underſtood of the people, they goe along and joyne with him in ſilent conſent, as well in a forme conceived for the preſent occaſion; as in a ſet forme of words, whereunto they have beene accuſtomed: beſides the *Pſalmes* penned by the Prophets (as by *David* and the reſt) being of divine inſpiration, and part of the holy word of God (which we are commanded ſhould dwell in us plenteouſly, and wherewith we are to teach and admoniſh our ſelves and one another, by the ſinging of them unto the Lord) we have therefore a lawfull warrant to ſing ſuch *Pſalmes*, even in ſuch a forme of words as they are tranſlated into by men; when yet wee have not the like warrant to pray the formes of prayer deviſed by ordinary men, which are not of divine inſpiration, but of humane invention and injunction. *Pſalmes* and *Scripture* tranſlated are ſtill as truly the Word of God in the tranſlation, as in the original language.

Diſc. But (ſay you) *If a man be diſpoſed to reaſon againſt the ſinging of Pſalmes hee may a great deale more plauſibly argument in the infancie of the Church when God ſaw a ſet forme to be neceſſary; he inſpired holy men to pen ſuch as might be of uſe for that time, when ſuch worſhip was prevented; and therefore ſeeing at this day, no ſuch formes are given us of God, they are not to be allowed.*

Anſw. Such an argument though you thinke it were plauſible, yet indeed it is leſſe defenceable; for the truth is, ſet formes of *Pſalmes* are as neceſſary now, as they were then; for ſeeing it is neceſſary that all the people ſhould joyne in voyce as well as in heart, in the ſinging of *Pſalmes*. It is therefore neceſſary they ſhould know before hand the ſame ſet forme of words in which they ſhould all joyne: and ſeeing a ſet forme of words in *Pſalmes* is neceſſary, it pleaſed the Lord to deviſe himſelfe to our hands a ſet forme of them by his holy Prophets; who being carried by the Holy Ghoſt, farre above humane infirmity and poſsibility of erring; they have ſet downe ſuch formes as were fit, not only for the infancy of the Church, but for the publique uſe of all Churches in all ages, and for all occaſion, which cannot be ſaid of any compilements deviſed by ordinary men.

Diſc. But (ſay you) *a ſet forme of words is as neceſſary in preaching, and publique prayers, as in ſinging; this or that forme is neceſſary in matter; a*

ſet forme is neceſſary in both; the people cannot ſing with the Miniſter, unleſſe what is ſung be repreſented to them in a ſet forme of words; nor can they joyne in prayer, or attend to the word preached, unleſſe the matter of praying or preaching be conveyed to them in a ſet forme of words.

You confound a forme of words underſtood and a ſet forme; it is true, no man can joyne in prayer, or attend unto the Word preached, unleſſe the matter of prayer or preaching be conveyed in a forme of words underſtood; but yet without a ſet forme of words they may, the words being delivered in a knowne tongue: by ſet formes we underſtand ſtanding formes, ſuch as come to be uſed againe and againe, day by day in the ſame words; common ſenſe maketh it evident, men may joyne in prayer, and attend to the Word preached as well in a new forme of words, according to the preſent occaſion, which he never heard before as in a ſet forme which he heareth every day. *Anſw.*

But you demand, Is a Miniſter able to expreſſe the neceſſities of the people, or the doctrine of ſalvation in a forme of words deviſed and ſtudied by himſelfe, and is he not able by meditation and ſtudy, to dictate, and compoſe a Pſalme to be ſung by the people, as occaſion requireth? and if ſo, is not a ſtinted forme of ſinging deviſed by men, an arbitrary helpe to him, and ſo forbidden. *Diſc.*

Many a good Miniſter that is able to expreſſe the neceſſities of the people, or the doctrine of ſalvation, in a forme of words deviſed and ſtudied by himſelfe; is not able ſo to dictate and compoſe a *Pſalme* to be ſung by the people each ſeverall occaſion no, though he ſhould meditate and ſtudy hard for it. Poetry is not every good ſchollers facultie, nor the penning of holy *Pſalmes* the skill of every good Miniſter; nor is it to be required that it ſhould: For ſeeing the Holy Ghoſt hath already dictated and compoſed to our hands divers formes of *Pſalmes* for all occaſions, it would be ſuperfluous for Miniſters to take up their meditations and ſtudies, about the inventing other formes, though they had gifts fit for it; and therefore if ſuch as have the skill to pen *Pſalmes*, doe nevertheleſſe ſing the formes of *Pſalmes* ſet and compoſed by *David*, and other Prophets; as they cannot be ſaid therein to make uſe of the inventions of men, but of Gods inſtitutions; ſo neither can they be ſaid to ſinne upon the other reſpect, which you mention, becauſe they uſe an help to them not neceſſary; whereas others that want their skill, doe lawfully uſe *Davids Pſalmes*, becauſe ſuch an helpe to them, is not arbitrary, but neceſſary; no, no, wee doe not approve of that diſtinction betweene arbitrary and neceſſary, in that ſenſe to that purpoſe; in that ſenſe I ſay, for I here ſee you worke upon *Anſw. 2.*

an equivocation in this word neceſſary; For there is a double neceſsity ſpoken of in this caſe; a ſet forme of worſhip may be ſaid to be neceſſary, either through ſinfull defects in men, who ſhould be able; but are not to conceive a forme of worſhip of themſelves, or elſe through the nature and condition of the worſhip it ſelfe, which cannot be performed, but in a ſet forme, whatſoever the gifts of men be; in this latter ſenſe, not in the former, is the ſinging of *Pſalmes* in a ſet forme neceſſary; for unleſſe a *Pſalme* be expreſſed in a ſet forme of words, and ſo ſet before the people, all the people cannot joyne in voyce (as well as heart) ſinging and praiſing God together in the ſame words; we admit of no neceſsity of any ſet formes of prayer (or other worſhip) in the former ſenſe: as concerning ſuch men unfit to be Miniſters of the Goſpell as want gifts to conceive a prayer according to the preſent occaſion; but a ſet forme of *Pſalmes* we allow as neceſſary in the later ſenſe, as neceſſary (by conſequence) from divine inſtituion: for if ſinging of *Pſalmes* be as it is of divine inſtitution: and if *Pſalmes* be a kinde of ſpirituall Poetry, and therefore to be put into verſe; If it be alſo of divine inſtitution: that all the people ſhould joyne as well in voyce as in heart, in ſinging of *Pſalmes*; and that in a language knowne, and underſtood by themſelves; then it will be requiſite and neceſſary by divine inſtitutions (for he that inſtituteth the end, inſtituteth the neceſſary meanes that leadeth to the end) that in our *Engliſh* Churches the *Pſalmes* be tranſlated into *Engliſh* verſe, or metre; and received of the Churches in a ſet forme; that ſo all the people may joyne with one voyce and heart to praiſe the Lord together in the ſame words; but there is not the like neceſsity of a ſet forme of words in prayer: For in prayer (as hath beene ſaid) there is no more required of the people then when they heare the words of the Miniſter, to goe along with him in heart; and in the end of the prayer, to anſwer with one accord in voyce, *Amen*. And ſo whatſoever is required of the people by divine inſtitution for joyning in prayer is fully attained, without a ſet forme of words in prayer, which cannot be attained in ſinging without a ſet forme of words in *Pſalmes*.

Diſc. *It is ſaid of prayer, Chriſt hath given gifts to his Miniſters for preaching and praying, hath he not for the ſinging of Pſalmes alſo? If it be a diſhonour to Chriſt (as ſome affirme) that they ſhould uſe a forme of prayer deviſed by others; Is it not a diſhonour likewiſe, if they ſhall uſe a forme of ſinging deviſed by others.*

Anſw. It hath been anſwered above, that though God hath given gifts to his Miniſters for preaching and praying, yet he hath not given

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to many the gift of inditing *pſalmes* alſo; and yet neither is it any diſhonour to Chriſt, nor ſinfull defect in his *Miniſters* that he hath not ſo furniſhed them, ſeeing hee himſelfe hath ſufficiently furniſhed them with all ſet formes of *pſalmes* by the Miniſtery of his Prophets, divinely inſpired for the ſervice of the Church; and it is no diſhonour to Chriſt or his Miniſters that they ſhould take up formes of words deviſed by him for his owne worſhip.

Diſc. *If there be any ſuch neceſſity (of a ſet forme of pſalmes) as is pretended, becauſe ſome Miniſters are not enabled of themſelves to furniſh the neceſſities of the Church: It ſhould rather exempt them from the practiſe of ſinging pſalmes, then give liberty to a deviſed forme; for it is a rule in divinity, that againſt a generall negative precept, no particular affirmative can be lawfull, unleſſe that particular be warranted in Scripture, &c. But againſt this ſuppoſed generall negative precept, forbidding all deviſed helps, and furtherances in Gods worſhip, there is no particular warrant allowing it in ſinging of pſalmes.*

Anſw. It is not a ſuppoſed, but a reall negative precept, that generally forbiddeth all deviſed helps and furtherances in Gods worſhip, meaning helpes and furtherances deviſed by men without warrant from the word: For this is indeed the proper true meaning of the ſecond *Commandement*, as hath beene ſhewed above; but wee deny that ſet formes of *pſalmes* recorded in Scripture as helps and furtherances deviſed by men, but given by the Holy Ghoſt; and though the tranſlation of the *pſalmes* both in *Engliſh* and in verſe, be by men, yet not without warrant from the Holy Ghoſt, who hath commanded, that the Word of God ſhould dwell in us plenteouſly, teaching and admoniſhing one another in *pſalmes* and *Hymnes*, and ſpirituall *Songs*, *Coloſ.* 3. 16. who hath alſo commanded that wee ſhould ſing with underſtanding, 1 *Cor.* 14. 15. which the people could not doe to their owne underſtanding, or the underſtanding of their brethren, if the *pſalmes* were not tranſlated into their owne mother tongue; and when the tranſlation doth fitly expreſſe the ſenſe of the originall *pſalmes*; we have warrant alſo to make uſe of the tranſlation, though compiled by ordinary men, as we ſee the Apoſtles did many times make uſe of the tranſlation of the *Septuagints*, provided the tranſlation be not impoſed upon us, as that was not upon them; and that liberty be ſtill left to correct or reforme whatſoever ſhall be found in the tranſlation to ſwerve from the true meaning and juſt weight of the originall Scripture; beſides, it hath beene ſhewed above, (in opening the meaning of the ſecond *Commandement*, that though the negative precept forbid all helpes and meanes of Gods worſhip deviſed by men without

without warrant from the word; yet not the helpe of Tongues and Art, which not the wit and will of man, but the wisdome of God hath provided as necessary helps for the furtherance of sundry parts of Gods worship.

The *Scriptures* cannot be translated into our Mother Tongue, without the helpe of *Grammer*, nor the *Psalmes* into verse and meter without the helpe of *Poetry*, nor sung without the helpe of *Musick* (naturall *Musick* at the least) and therefore these kinds of helps wee make use of as not being means of worship devised, or suggested by the wit or wil of man, but as they are indeed prepared and ordained (according to the light of nature) by God: And so not falling under the generall negative precept which forbideth all humane Inventions, and Injunctions in the worship of God.

Dise. *Now whether the pretended necessity of a set forme, should exempt from the generall negative precept, forbidding devised formes, or from the affirmative precept of singing Psalmes let them judge who put the Exception.*

Answ. Wee doubt not to judge it safe to obey the affirmative precept of singing *Psalmes*, in a set forme of words, though translated into English, and into verse by men because set *Psalmes* are ordained of God, and their translation into English verse is necessarily implyed and warranted by God himselfe: And yet nevertheless we do not pretend any necessity to exempt any such set forme from the generall negative precept which falleth under the prohibition of it; for these the negative precept did never intend to prohibite: *You need not therefore to wonder* (as you do in the following words) *why such a necessity* (as hath been opened) *of a set devised forme of singing should excuse a set forme of Psalmes, and yet not excuse a set forme of Prayer, but rather excuse the people from joyning in it.*

Answ. Because there is no necessity at all of a devised set forme of Prayer unlesse it be through the sinfull defect of the Ministers gifts in Prayer, which is such a necessity, as God abhorreth both it and the Minister for it; But the necessity of a set forme of *Psalmes* is such which God himselfe hath put, for the Celebration of that service with one accord both in heart and voyce as hath beene shewed, and therefore you might well have forborne that confident expression.

Dise. *If Christians shall not exempt themselves from the stinted Prayers used in the Congregation, untill a materiall difference be shewed in these particulars, and that distinction of Arbitrary, and necessary, devised formes be approved by solid Reasons, and holy Scriptures, the world shall end* (I am confident) *before they shall seperate.*

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For you ſee a materiall difference in theſe particulars, between the neceſſity of a ſet forme of *Pſalmes*, and the neceſſity of a ſet forme of prayer. The neceſſity of the one is from Gods Ordinance, and therefore warrantable: The neceſſity of the other is from mans Ignorance, and ſuch ignorance as maketh him unfit for the Miniſteriall office, and therefore ſinfull. *Anſw.*

As for the diſtinction of Arbitrary and neceſſary deviſed formes in your ſence, wee neither uſe it nor approve it: And therefore have no cauſe to bring either holy *Scriptures* or ſolid *Reaſons*, for the proofe of it: But in that ſence wherein we uſe it, the diſtinction is ſo manifeſt from what wee have ſaid already, that we thinke your ſelfe will require no further proofe of it.

CHAP. V.

Anſwering to the fourth Reaſon.

YOur fourth Reaſon may be thus contracted, If the Spirit of God do worke by meanes, and if he ſtir up good deſires, yet giveth not ability to expreſſe our deſires, in fit and ſignificant words: Then it is lawfull for us to uſe all godly meanes to ſtir up the graces of God in us: and to premeditate how to utter our Requeſts, in ſuch a forme and manner, as may beſt ſerve for our quickning and the edification of others; and if the uſe of a premeditated forme of words in prayer do not ſtint the Spirit; a ſet forme of prayer cannot be injurious to the Spirit, grant the one, the other will follow. *Diſc.*

If the ſpeech be of publique prayer, the ſame ſpirit that giveth the Miniſter ability to deliver a Sermon, in fit and ſignificant tearmes, doth in like ſort give abilitie to expreſſe his deſires in prayer in fit and ſignificant termes: no man is called of God to be a Miniſter of his Church, but he is as well apt to pray as apt to preach; But if the ſpeech be of private perſons, it is true, many good ſoules have better deſires then utterance. In regard of which defect or without ſuch defect we willingly condeſcend to you: It is lawfull, yea, and neceſſary to him, to uſe all godly meanes to ſtir up the graces of God in him, and to premeditate how to utter his requeſts in ſuch ſort as beſt ſerves for his owne quickning, and the edification of others: But this wee deny, that the uſing of a preſcript form of prayer upon a booke, deviſed and impoſed by one man upon another to be uſed as their prayer, is a godly means to ſtir up the graces of God in himſelfe, or to edifie others; For that which the Holy Ghoſt hath not ſanctified *Anſw.*

ctified in his Word for the ſtirring up of the graces of God in a mans ſelfe or others; that is not a godly meanes for ſuch an end: But throughout the *Scriptures* we cannot finde any where, that the Holy Ghoſt hath ſanctified ſuch a meanes to ſuch an end: And then it is but an Image, which will rather teach a forme of godlineſſe, then edifie to the power of it.

Diſc. *Peradventure they would creep out by ſaying the ſpirit of God is our only helper in the time of Prayer, ſo that though at other times we might uſe helps to ſtir up the graces of the ſpirit, yet not in time of Prayer: But this diſtinction is not found in Scripture: neither can be deduced by any ſound reaſon from thence. The Spirit of God is at all times the ſole mover, and enabler of us to pray, and the uſe of lawfull meanes, and ſuch as ſute with the nature of prayer, are at no time unlawfull, as it is fit we meditate and read before wee pray, ſo it is lawfull in prayer to kneele and lift up our hands and eyes, to uſe the helpe of the voyce, and the benefit of a Chriſtian friend to ſtir up affection. Therefore we may diſpute for the lawfulneſſe of booke-prayer, thus, If it be lawfull to uſe externall helpes in time of Prayer, the better to ſtir up affections, then booke prayer is not to bee condemned.*

Anſw. To creepe out, being a borrowed ſpeech from wormes; It being put upon us, holdeth us forth as wormes, and not as men, yea, worſe then wormes, (*Serpents*, rather then wormes:) That being compaſſed in with truth, are willing to creepe out by any evaſion, rather then to ſubmit to the authority of the truth: But let our reverend and godly brother, be intreated, not to deale ſuch meaſures to his Brethren: Leaſt the God and father of us both, be diſpleaſed and ſtir up others to returne like meaſure to you, heaped up, preſſed downe, ſhaken together: our plaine and ſimple Anſwer, (without creeping or ſhifting) Is this, that it is lawfull to uſe any externall or internall helps, either before prayer, to prepare us for it, or in prayer to quicken, or inlarge us in it, provided, they be ſuch meanes and helps as God hath ſanctified to ſuch an end, at ſuch a time.

As we readily grant the helpe of books and meditation, before prayer, ſo wee do grant alſo the helpe of holy and reverent geſtures in prayer, as bowing downe the knees, and lifting up of the hands, and eyes, and voyce, the preſence and aſſiſtance of a Chriſtian friend, for all theſe God hath ſanctified, to helpe the inward affections of the heart in prayer, doe but ſhew that God hath ſanctified Booke-prayers, impoſed upon us for our prayers, and that by the members of other *Congregations*, and wee will neither creepe nor ſtart away: But willingly bleſſe the Lord for his goodneſſe to you in this caſe, (as well as in many others)

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like as *Phineas* and the Congregation of *Iſrael* bleſſed God; for the *Reubenites* and *Gadites* that were able to give ſo good an accompt of their actions, beyond the expectation of their brethren, *Ioſ.* 22.

In prayer penned by a godly and well experienced Chriſtian, the caſe of a diſtreſſed ſoule may more pithily and amply be deciphered and anatomized then he of himſelfe is able to doe it; and in ſuch a caſe to deny him this lawfull helpe, is to take away the crutch from the lame, and bread from the hungry. Diſc.

In caſe a diſtreſſed ſoule doe meete with a prayer penned, by a godly and well experienced Chriſtian, and doe finde his owne caſe, pithily and amply deciphered and anatomized therein, wee deny not but his heart and affections may goe along with it, and ſay, *Amen* to it: And thus farre may find it a lawfull help to him; but if you ſet a part ſuch a prayer to ſupport him as a crutch in his prayers (as without which hee cannot walke ſtreight and upright in that duty) or if hee that penned that prayer, or others that have read it, doe injoyne it upon him, and forbid him to pray (eſpecially with others) unleſſe he uſe that forme, this in ſtead of a crutch, will prove a cudgell to break the bones of the ſpirit in prayer, and force him to halt in worſhipping God after the precepts of men: as it hath beene ſaid before, ſo it may be againe remembred here: a man may helpe his ſpirit in meditation of his mortality, by beholding a dead mans ſcalpe caſt in his way, by Gods providence; but if he ſhould ſet apart a deaths head, or take it up as enjoyned to him by others, never to meditate or conferre with others about his mortality, and eſtate of another life, but in the ſight and uſe of the deaths head, ſuch a ſoule ſhall finde but a dead heart, and a dead devotion from ſuch a meanes of mortification; if ſome formes of prayer, eſpecially ſuch as gave occaſion to this Diſpute, doe now ſeeme to be as bread to the hungry, we ſay no more but this, then hungry ſoules will never be ſtarved, that never want ſtore of ſuch like bread as this is. Anſw.

The ample and particular laying out of our neceſſities doth eaſe the heart, and move affections; and when this may be better done by the help of a Booke in prayer then of our ſelves, it is ſenſleſſe to accuſe the uſe hereof, as a lip-labour, and a quenching of the ſpirit; he ſtinteth not the ſpirit that labours to blow the coales of grace, &c. Diſc.

It is true, he ſtinteth not the ſpirit, nor quencheth him; that uſeth any meanes ſanctified by the ſpirit to blow the coales of grace; but this we deny, that a ſtinted forme of prayer upon a booke, deviſed by men, and enjoyned to be uſed as the prayers Anſw.

of a Christian soule, is a meanes sanctified by the spirit to blow the coales of his grace; or that the repeating of such a set forme of prayer, though ample and particular in laying out his necessities, will ease his heart, or move his affections according to God; God doth not delight ordinarily to breath in the Masterly injunctions of brethren upon brethren; or of one Congregation upon another, especially in such things whereof we have neither precept nor president in the word.

Disc. *He doth not substitute his Christian friend, in the place of the word, and spirit, who not able to lift up his soule to God, by reason of straightnesse of heart, and grievous pressure, doth crave his helpe and assistance in in prayer, and may not a godly Booke supply the want of a Christian companion.*

Answ. It is an ordinance of God, to crave the helpe of the prayers of our brethren, and to joyne with them: shew the like warrant for prayer upon a booke, prescribed to us, and then wee will grant a godly booke may supply even in this case the lacke of a Christian companion; If a Minister be not able to preach by reason of the straightnesse of his heart, and grievous pressure, he may get his Christian freind to preach for him; but he may not make use of a godly homily enjoyned to him by others, to supply the lacke of a Christian friend.

Dist. *Why should it be a sinne to reade or pronounce a godly forme of prayer, is it for that it is read and pronounced, or because a man cannot lift up his heart in faith unto God, when he uttereth his requests in a stinted forme of words; to assigne the former, is superstition: To say the latter is to offend against common experience?*

Answ. Wee doe not say it is a sinne to reade or pronounce a godly forme of prayer; but to reade a forme of prayer devised by others, and to set it apart to reade, being devised by others enjoyned to me as my prayer; This is sinne, not becausse it is pronounced, for all publique prayer is pronounced; nor alwayes in private, because it is read; for (as hath been said) a man may goe along in his spirit, and be affected with some prayer, which occasionally he readeth, and may lift up his owne heart in it to the Lord: but a sinne it is, as it is set apart by himselfe for his prayers; or as it is so enjoyned to him by others; and in publique it is of sinne, both becausse it is read, as the prayer of the Church (and so another booke brought into the Church besides Gods Booke) And becausse it is devised, not by the gift of Gods spirit in themselves, but in others, and also because by other it is prescribed or enjoyned to be read, as the service, and worship of God in another Church: For wee doe not finde

that ever God gave warrant either for the offering up of read prayers to God, as the ordinary prayers of the Church; and leaſt of all for prayers preſcribed and enjoyned by one Church unto another.

It is ſo far off from ſuperſtition to affirme this, that we looke at it as a ſuperſtition to deny it; for to ſpeake of ſuperſtition according to the true nature of it (and not according to the old Etymologie) If ſuperſtition be *cultus ſupra ſtatutum*, there is none of all theſe kindes, whether as read upon a booke in the Congregation, for their ordinary prayers; or deviſed by men of other Congregations for that end; or as impoſed upon us by them: but they are all of them, and each one of them, *cultus ſupra ſtatutum*, worſhips and helps, and formes of worſhip which never came into Gods heart to allow for his ſtatute and worſhip.

Will any man object, that read prayer is not Gods ordinance? It hath beene anſwered already, that prayer is the ordinance of God; but whether our prayers be onely conceived in heart, or uttered by words; whether in our owne, or other words; whether by pronouncing or reading, that is not appointed; when ſpake hee one word of prayer within Booke or without, in this or that forme of words? Diſc.

Reply hath beene made hereto before; as prayer is an ordinance of God, ſo are all the lawfull helps and meanes, and formes of prayer; God hath plainly expreſſed his allowance of prayer conceived in the heart, and of prayer uttered, and pronounced by words, both in our owne words, and in the words of others, whom God calleth to be our mouthes in the preſent aſſembly: But of ſet formes of read prayer deviſed by men of another Congregation, and preſcribed and impoſed upon others; it may juſtly be demanded, when did God ſpeake one word of them? And therefore, what have wee to doe with them? If it be ſaid as God never ſpake word of reading prayer within booke; ſo never did he ſpeake word of pronouncing prayer without booke; the Text doth plainly enough expreſſe the contrary; for the Word of God ſpeaketh expreſly, that Chriſt lift up his eyes to heaven, in prayer, *Iob.*17.1. & 11. 41. ſo did *David* Pſal.123.1. and God hath ingraffed it in the hearts of all his people, to expreſſe the lifting up of their ſoules, their faith and hope and deſires to God, by lifting up their eyes ſtedfaſtly to Heaven in prayer, yea, God hath ingraffed it in the hearts of of all men, and even put ſome kinde of inſtinct into all living creatures, to lift up their eyes to heaven for what they want, *Pſal.*145.15. Now, if the lifting up of the eyes to heaven in prayer be expreſly mentioned in the Word, then how can it be truely ſaid, that Anſw.

God never ſpake word of prayer without Book; for they that lift up their eyes ſteadfaſtly to Heaven in prayer, cannot (without ſome diſtractions) caſt them downe in prayer upon a booke, if lifting up of the eyes to Heaven in prayer be a divine Inſtitution (as the *Diſcourſe* ſaid even now) If it be an externall meanes to helpe the affection of the ſpirit in prayer) then it is againſt the Inſtitution, and an hinderance to prayer, in ſtead of an helpe, to ſet a mans ſelfe or others, a forme of read prayers, wherein whileſt hee is reading he muſt uſually caſt downe his eyes upon a Booke.

CHAP. VI.

Tending to give Anſwer unto the fifth Reaſon.

Diſc. *WHere there is no breach of Law, there is no ſinne: But the uſe of a preſcript forme of prayer is no breach of Law, or of any Commandement of God.*

Anſw. It hath been ſhewed above that it is a Breach of the ſecond *Commandement* more waies then one, to deviſe and uſe a ſimilitude, and forme, and means of worſhip which God never appointed, and ſuch is the reading of a ſet forme of prayer, for the prayers of the Church.

2. It is an uſurpation of more then propheticall, or Apoſtollicall authority, to preſcribe a ſet forme of *Lyturgie*, to the Churches, and a greater uſurpation for one Congregation to preſcribe the ſame to another, which is a ſin both againſt the ſecond and fifth Commandements.

3. It is a ſinfull and diſloyall betraying of the ſoules of Magiſtrats to countenance their intruding ſuch preſcript formes of prayer, upon Churches, by taking up the ſame formes from them, which they have not authority from God to injoyne, and ſtifly to plead for them, a ſin forbidden in the fifth and ſixth *Commandements*.

4. It is a ſinfull betraying of Chriſtian Liberty, which Chriſt hath purchaſed to every Church of his by his precious Blood: for one Church voluntarily to take up the Injunctions and preſcriptions of another, contrary to *Col.* 2. 20, 22. which Argument may be applyed another way, by a Teſtimony from the book of Common-prayer, Gods Service is perfect Freedome, but the reading of a ſet forme of prayer deviſed, and preſcribed by others is not perfect freedome (for many would be right glad to be freed from it) therefore ſuch reading of prayers is not Gods ſervice.

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It is a ſinfull breach of the rule of decencie, to offer up prayers to God in ſuch a form, as cannot well ſtand with that decent geſture which is moſt ſutable to prayer: It is a geſture moſt ſutable to prayer; to lift it up to God as with hearts and hands, ſo with eyes ſteadfaſtly lift up to Heaven: But this geſture cannot fitly, and ſteadfaſtly be uſed, in read prayer, where the eyes muſt be uſually caſt downe upon the Booke.

CHAP. VII.

Wherein Anſwer is returned to the ſixth Reaſon.

IF a ſet forme of prayer be diſallowed, then a preſcript forme of Catechiſme and Confeſsion muſt of neceſsity be condemned; but how abſurd this is, he is very blind, or willfull that ſeeth not, the neceſsity, antiquity and excellency, of catechizing is known to them that know any thing, touching the building and governing the Houſe of God. Diſc.

Touching ſet formes of *Catechiſme*, wee have anſwered twiſe before, in clearing ſome objections againſt the firſt Reaſon: whereto wee refer you, it hath been already ſhewed us, that God himſelfe hath ſet before us ſundry formes of *Catechiſme*, *Davids Catechiſme* was of one forme, *Pſal.* 34. 11, 12, 13, 14. *Solomons* of another, *Prov.* 4. The *Apoſtles* of another, *Heb.* 6. 2. Yea, the *Apoſtles* name the heads of their *Catechiſme*, but neither propound the queſtions, nor anſwers them in uſe, An evident Argument they never meant to binde Churches to ſet formes of *Catechiſme*: The excellent and neceſſary uſe of catechizing young men, and novices (as hath been ſaid before) we willingly acckowledge: But little benefit have wee ſeene reaped from ſet formes of queſtions, and anſwers deviſed by one Church, and impoſed by neceſſity upon another: They muſt looke at them with coloured Spectacles, that can diſcerne them: the like may be ſaid of forms of Confeſſions, when a Church is ſuſpected and ſlandered with corrupt and unſound Doctrine, they have a call from God, to ſet forth a publique confeſſion of their faith. But to preſcribe the ſame as the confeſſion of their faith of that Church to their poſterity, or to preſcribe the confeſſion of one Church to be a form, and patterne unto others, ſad experience hath ſhewed what a ſnare it hath beene to both, nothing in after ages muſt be held for a doctrine of the Church (though never ſo neceſſary a truth) unleſſe it were found amongſt the Articles of Religion agreed upon by their fathers, in the confeſſion of their Faith. Anſw.

CHAP. VIII.

Giving anſwer to the ſeventh Reaſon.

Diſc. *IT is lawfull to aske common bleſsings of God dayly in a ſet forme of words,* Ergo, *It is not unlawfull to uſe a ſet forme of Prayer, and if to pronounce it, to read it alſo: for reading of it ſelfe, is not impure, as pronouncing cannot make an evill matter good, no more can reading make a good matter evill, pronouncing and reading being Adjuncts in prayer both indifferent.*

Anſw. Firſt, the *Queſtion* with us is not ſo much about ſet formes of prayer in generall, as about ſet formes of prayer deviſed by men of other Churches, preſcribed, and injoyned to be read as the prayers of the Church, or deviſed by one Chriſtian and ſet a part by another, as his prayers, to which this Argument reacheth not.

Though we do not deny it to be altogether unlawfull to ſeeke common bleſſings of God dayly in a ſet forme of words, yet we would not encourage men to reſt and content themſelves in ſo doing, much leſſe to binde themſelves ſo to do: For beſides that, a dayly ſet forme will eaſily degenerate to a formallity, how can a Chriſtian be ſaid to watch unto prayer (which wee are commanded to do, *Eph.* 6. 18.) If wee content our ſelves with the ſame ſet forme of prayer, this yeare, as the laſt: Beſides, the common dayly bleſſings, which the *Diſcourſer* inſtanceth in; as faith, patience, meekneſſe, love, ſanctification of Gods name, Comming of Chriſts Kingdome, the ſtate of theſe things doth ever and anon vary, and to binde a mans ſelfe dayly to a ſet forme of prayer, for ſuch things as the ſtate whereof is ſo dayly varied, will bring in a looſe and Incongruous kinde of prayers, fit onely for thoſe, that do not diſcerne, or are not affected with the preſent ſtate of things, either in themſelves, or others.

When it is ſaid, if it be lawfull to pronounce a ſet forme of prayer, then to read it; If the meaning be to read it, for a prayer, the conſequence is not firme, for though (as the *Diſcourſer* ſaith) the reading of prayer is not impure: Yet the praying of read prayers is the uſing of ſuch a Crutch to pray (as he ſpeaketh) which God hath not appointed, and that maketh ſuch reading impure: And though pronouncing cannot make an evill matter good, nor ſimply reading make a good matter evill, yet reading to ſuch an end, reading a ſet forme of prayer, preſcribed to

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me for my prayer, maketh to me a Will-worship of that which he that conceived the prayer might lawfully have pronounced.

The pronouncing of a good Sermon by him that made it, is a good and acceptable Service to God, and his Church: But to read a Sermon as my preaching, which was made by another, maketh it neither so acceptable to God, nor to his Church, yea the reading of a mans owne Sermon in stead of preaching will much detract from the life and power of it, and make a man of God unserviceable for his place; Though reading and pronouncing of a thing, be both of them adjuncts, and common adjuncts too, to that which is pronounced or read, yet according to the ends and subjects, to which they may be applyed, the one may be lawfull, the other not indifferent but sinfull, the reading of a Sermon for preaching, is a sinfull manner of preaching; The difference will ever hold between the word read, and preached: They are two distinct Ordinances.

CHAP. IX.

Answering unto the eight Reason.

THE Jewes *before the comming of* Christ *used a prescript form of Prayer* (as it is probable and the learned note) *in the celebration of the Passeover, and that which they used* (as is very probable) *was approved by Christ himselfe.* *Disc.*

That the *Iewes* before the comming of Christ, did use certaine Rites in keeping the Passeover, It doth appeare by the Testimonies alledged, as also by *Causabon*, and others: And that some forms of prayer they used, according as the severall passages of the *Passover*, required: But it doth not at all appeare that they used any set formes of Prayer, but onely to that and the like effect, and that not by prescript or Injunction from one to another but leaving every father of a family at his liberty therein, much lesse will it appeare that our Lord *Iesus Christ*, tooke up any set formes of prayer by their example and least of all from their Injunction. *Answ.*

CHAP.

CHAP. X.

Giving Answer to the ninth Reason.

Disc. *All the reformed Churches at this day, doe not onely tollerate, but approve a set forme of Litturgie, &c.*

Answ. We count it a safe course to bewaile our owne sinnes and the sins of our Fathers, whereby we have polluted the holy things of God, moreor lesse, then to justifie our own aberrations from the rule by their presidents; great cause we have to blesse the Lord for the great light which the instruments whom God used in reforming all Protestant Churches brought into the darke world, and left behinde them; and yet it is well knowne in some thing or other, all of them, more or lesse failed: and it is more wonder they should see so much truth out of the midst of darknesse, then that they who saw so much, should faile in any thing; but wherein soever they failed the generations that have come after them, have too closely and ungodly stucke to their examples, yea, and have been more zealous in the defence thereof, then have sought to perfect what they left defective; yet this we may truly affirme, that we know none of all the reformed forraigne Churches that doe prescribe a set forme of prayer with necessity to be observed; but leave their Minister at liberty to use the same, or some other forme to the like effect at their owne direction, which taketh off a great part of sinne, and burthen of set formes; God knoweth how to passe by the remnant of iniquity of the transgression of them that seeke him in truth, although all the high places be not taken away, 2 *Chron.* 15. 17. The Lord did not so looke at their high places, as to reject his people for Idolaters or superstitious persons, when they sought him in (truth of heart) though in high places; neither yet would he justifie their high places to after ages, by the example and authority of their ancestors: farre be it from us to censure the present Churches of obstinacy, who have persisted in the presidents left by our holy ancestors, those first reformed; yet neither may we be so unfaithfull as to sowe pillowes under the elbowes no, not of publique Churches, who knoweth not they have all been more studious and tenacious of what forme the doctrine and worship, and discipline was left unto them, then inquisitive after farther light, yea, sometimes more inclinable to looke backe into

into *Egipt*, then to haſten towards *Canaan*; it is true, wee have cauſe to ſuſpect our ſelves of error, rather then ſo many glorious lights of former and preſent times (to wit) if our faith were built upon our ſelves, we ſhould preferre their judgements and teſtimony before our owne: but ſeeing our faith reſteth onely on the Word of the Lord, and his ſpirit breathing therein, and the Word hath promiſed more and more light ſhall breake forth in theſe times, till *Antichriſt* be utterly conſumed and aboliſhed; we ſhall ſinne againſt the Grace and Word of truth if we confine our truth, either to the Divines of preſent or former ages.

Be that all the Churches may erre in this, yet I hope no moderate man can cenſure them of obſtinacie, as men not willing to conſent to the truth ſhewed and manifeſted; how then commeth it to paſſe, that none of them hitherto have ſubſcribed to this opinion, and to the practice of our brethren of the Separation? The true Churches of God cannot erre fundamentally, nor obſtinately againſt knowledge; but how can they be freed from one of theſe, let the oppoſites themſelves judge. Diſc.

Though we do not believe (as you do) that the true Churches of Chriſt cannot erre fundamentally, but doe conceive for a time they may (as the Church of *Iſrael* in the golden Calfe, and afterwards more dangerouſly in the crucifying of Chriſt, and many Chriſtian Churches, almoſt all, in that time, when *Hierome* complaineth the whole world was become an *Arian*) yet we doe not looke at the reading of deviſed preſcript formes, as a fundamentall error; howbeit any error or ſinne perſiſted in againſt light, will in time argue an unſound and corrupt heart in the bottome. And although wee dare not excuſe true Churches (as you doe) from poſſibility of obſtinacy, at leaſt in ſome degree (for wee ſee *Moſes* and the Prophets often taxing the Church of *Iſrael* of rebellion and obſtinacy, *Deut.* 31. 27. *Ierem.* 22. 21. *Ezek.* 3. 7.) yet we dare not thinke that the Churches of Chriſt doe ſinne of obſtinacy (eſpecially of reigning obſtinacy) in this caſe; For many of them never ſaw the grounds, as have borne witneſſe againſt ſet and preſcript read formes of prayer; and thoſe that have ſeene their grounds, have not been convinced of the ſolidity of them; and therefore may not be charged with obſtinacy, till after they have beene convict of ſinne herein, and yet perſiſt herein againſt light of conſcience, which God forbid. Ans.

This Reaſon (from the judgement and practice of other Churches) hath beene wont to be of great force in former times; otherwiſe the Apoſtle would never have alledged the practiſe and conſent of the Diſc.

CHAP. X.

Giving Answer to the ninth Reason.

Disc. *All the reformed Churches at this day, doe not onely tollerate, but approve a set forme of Liturgie, &c.*

Answ. We count it a safe course to bewaile our owne sinnes and the sins of our Fathers, whereby we have polluted the holy things of God, moreor lesse, then to justifie our own aberrations from the rule by their presidents; great cause we have to blesse the Lord for the great light which the instruments whom God used in reforming all Protestant Churches brought into the darke world, and left behinde them; and yet it is well knowne in some thing or other, all of them, more or lesse failed: and it is more wonder they should see so much truth out of the midst of darknesse, then that they who saw so much, should faile in any thing; but wherein soever they failed the generations that have come after them, have too closely and ungodly stucke to their examples, yea, and have been more zealous in the defence thereof, then have sought to perfect what they left defective; yet this we may truly affirme, that we know none of all the reformed forraigne Churches that doe prescribe a set forme of prayer with necessity to be observed; but leave their Minister at liberty to use the same, or some other forme to the like effect at their owne direction, which taketh off a great part of sinne, and burthen of set formes; God knoweth how to passe by the remnant of iniquity of the transgression of them that seeke him in truth, although all the high places be not taken away, 2 *Chron.* 15. 17. The Lord did not so looke at their high places, as to reject his people for Idolaters or superstitious persons, when they sought him in (truth of heart) though in high places; neither yet would he justifie their high places to after ages, by the example and authority of their ancestors: farre be it from us to censure the present Churches of obstinacy, who have persisted in the presidents left by our holy ancestors, those first reformed; yet neither may we be so unfaithfull as to sowe pillowes under the elbowes no, not of publique Churches, who knoweth not they have all been more studious and tenacious of what forme the doctrine and worship, and discipline was left unto them, then inquisitive after farther light, yea, sometimes more inclinable to looke backe into

into *Egipt*, then to haſten towards *Canaan*; it is true, wee have cauſe to ſuſpect our ſelves of error, rather then ſo many glorious lights of former and preſent times (to wit) if our faith were built upon our ſelves, we ſhould preferre their judgements and teſtimony before our owne; but ſeeing our faith reſteth onely on the Word of the Lord, and his ſpirit breathing therein, and the Word hath promiſed more and more light ſhall breake forth in theſe times, till *Antichriſt* be utterly conſumed and aboliſhed; we ſhall ſinne againſt the Grace and Word of truth if we confine our truth, either to the Divines of preſent or former ages.

Be that all the Churches may erre in this, yet I hope no moderate man can cenſure them of obſtinacie, as men not willing to conſent to the truth ſhewed and manifeſted; how then commeth it to paſſe, that none of them hitherto have ſubſcribed to this opinion, and to the practice of our brethren of the Separation? The true Churches of God cannot erre fundamentally, nor obſtinately againſt knowledge; but how can they be freed from one of theſe, let the oppoſites themſelves judge. Diſc.

Though we do not believe (as you do) that the true Churches of Chriſt cannot erre fundamentally, but doe conceive for a time they may (as the Church of *Iſrael* in the golden Calfe, and afterwards more dangerouſly in the crucifying of Chriſt, and many Chriſtian Churches, almoſt all, in that time, when *Hierome* complaineth the whole world was become an *Arian*) yet we doe not looke at the reading of deviſed preſcript formes, as a fundamentall error; howbeit any error or ſinne perſiſted in againſt light, will in time argue an unſound and corrupt heart in the bottome. And although wee dare not excuſe true Churches (as you doe) from poſſibility of obſtinacy, at leaſt in ſome degree (for wee ſee *Moſes* and the Prophets often taxing the Church of *Iſrael* of rebellion and obſtinacy, *Deut.* 31. 27. *Ierem.* 22. 21. *Ezek.* 3. 7.) yet we dare not thinke that the Churches of Chriſt doe ſinne of obſtinacy (eſpecially of reigning obſtinacy) in this caſe; For many of them never ſaw the grounds, as have borne witneſſe againſt ſet and preſcript read formes of prayer; and thoſe that have ſeene their grounds, have not been convinced of the ſolidity of them; and therefore may not be charged with obſtinacy, till after they have beene convict of ſinne herein, and yet perſiſt herein againſt light of conſcience, which God forbid. An.

This Reaſon (from the judgement and practice of other Churches) hath beene wont to be of great force in former times; otherwiſe the Apoſtle would never have alledged the practiſe and conſent of the Churches

Churches to confirme the faithfull, and to ſtop the mouthes of the contentious, Acts 15. 22. 28. 1 Cor. 11. 16. and 14. 34.

Anſw. The Argumen: from the practice and judgement of Churches, was of greater force in the Apoſtles times then ever ſince: the eſtate of the Churches as then remained *tanquam intemerata virgo*, whileſt the Apoſtles and the Apoſtolique men lived; men that could not erre themſelves; and were more watchfull and zealous then to ſuffer any error to get head in any of the Churches; bu: let them that preſſe the like argument now, let them ſhew us the like infallibility, vigilancy and zeale, of the guides of the Churches in theſe dayes; and we ſhall readily captivate our owne judgements to ſuch divine teſtimony; otherwiſe the judgement of Churches now, being but humane teſtimonie (unleſſe it might appeare grounded in Scripture warrant) we onely hearken thus farre to an Argument taken from the Churches, as reverently and meekely to attend to it, and if it diſſent from Scripture, yet ſtill to beare with meekneſſe and patience, and brotherly love, any failing which is found in them; but not therefore to approve and juſtifie all their proceedings.

CHAP. XI.

Touching the other Queſtion of the peoples joyning in prayer with the reading of a deviſed preſcript Liturgie.

FInally, your Diſcourſe commeth along to make good a a third aſſertion, which you had at firſt made a part of the ſtate of the Queſtion, to wit,

Diſc. *That though it were unlawfull for the Miniſters to uſe a preſcript forme of prayer; yet no reaſon can be ſhewed, why it ſhould be unwarrantable for the people to be preſent at ſuch prayers and aſſemblies.*

Anſw. We conceive that good reaſon may be ſhewed, Why, if it be unlawfull for the Miniſter to pray upon a booke, a deviſed and preſcript forme of prayer: it is unlawfull likewiſe for the people ſo to be preſent at it; as to joyne with it or ſeeme to joyne with it.

Our firſt reaſon is taken from the unity of the Church, if the Officers or Miniſters, and all the members of the Church be one body, (as they are ſaid to be, 1 *Cor.* 10. 17. The ſinne of the Miniſter of the Church openly committed in the publique worſhip

worſhip of God, is the ſinne of them all, that doe joyne with him, and doe not beare witneſſe againſt his ſinne according to God.

A ſecond Reaſon may be taken from the compactneſſe of Gods worſhip, and communion which all the members in the Church have in it; all the worſhip of God in the Churches of Chriſt, is put up to God, as well by the people as by the Miniſters ὁμοθυμαδὸν with one accord, *Acts* 1. 14. The prayer of the Miniſter is the prayer of them; the matter of his prayer is the matter of all their prayers; the forme of his prayer (I ſpeake of the externall forme, which is that wherein they can joyne) is the forme of them; if then it be unlawfull for the Miniſter to pray upon a booke, a deviſed preſcript forme of prayer; it is a like unlawfull for the people to joyne with him.

Diſc. *The people are commanded to examine themſelves before they draw nigh unto the preſence of God, but not to examine whether the Miniſters pray in one forme or other.*

Anſw. The members of the Church are not indeed to examine the ſecret ſins of any but themſelves, but the open ſins of any of their brethren, they ought to admoniſh one another thereof, and to prevent with holy watchfullneſſe the ſinnes of one another, elſe the ſin of one *Achan* becommeth the ſinne and plague of all *Iſrael*. *Ioſua* 7. 11, 12.

Diſc. *If the Miniſter pray coldly, (as they ſay all reading of ſtinted forms maketh but cold prayer: a drawing nigh to God with the lips, when the heart is farre from him) yet this is the fault of the Miniſter onely, not of all that are preſent, for ſuch may be the Miniſters fault to pray coldly, even in a conceived forme.*

Anſw. Firſt, wee do not ſay (for our parts) that all praying upon a booke or inſtituted formes, is but cold prayer, becauſe God may pardon the ignorance of his people, and accept the ſincerity of their hearts, helpe them with ſome ſpirituall affections, even in ſuch prayers, how be it, a forme of prayer not allowed of God will not (of it ſelfe) affect the heart with heavenly warmth, neither do we ſay that the coldneſſe of the Miniſters heart in prayer, If it ſpring from the inward corruption of his owne ſpirit, doth wrap the people into the fellowſhip of the ſame ſinne, *de ſecretis non iudicat eccleſia*, nor is it defiled by the tolleration of ſecret ſins in others.

But if the people be convinced, that the reading of prayer upon a booke preſcribed to them by man, is a ſin againſt the ſecond *Commandement*, and ſo no true helpe or means of Gods worſhip,

is therefore ſome hinderance and impediment to it, then the people ſhall be guilty, not onely of the fellowſhip of thoſe formes of prayer, but alſo of the coldneſſe of the Miniſters heart therein, if they willingly joyne in that which corrupteth and cooleth his ſpirit.

Diſc. *Coldneſſe and lippe-labour in prayer is not helped with Seperation, but by joyning the inward affections of the heart with the outward Service.*

Anſw. True, if the coldneſſe ſpring onely from the corruption of the Miniſters heart, and not from the unſanctified means and helpleſſe helpe of prayer which he uſeth, to wit, a preſcript forme of booke prayer, but as no man can waſh his hands from ſinne, that removeth not away all outward occaſions of ſuch ſin, as much as in him lyeth, from himſelfe and others, ſo no man can be freed from the guilt of ſuch coldnes as the Miniſter and the people do contract by the cuſtomary uſe of ſuch deviſed preſcript formes of prayer, if he do not ſo much as in him lyeth remove ſuch occaſions of evill from them.

Anſw. *The Iewes uſed a ſtinted forme of prayer (or Liturgie) in the Synagogues, at the celebration of the paſſeover, before the dayes of our Saviour Chriſt; yet Chriſt never perſwaded the people to abſent themſelves, nor did he withdraw himſelfe, but reſorted to their Synagogues, and the Temple; as did alſo his Apoſtles after his aſcenſion.*

Anſw. Of the *Iewiſh* formes of prayer, wee have ſpoken before, And have juſtly denied that they tooke up any booke prayers, deviſed by others preſcribed to them; and therefore no marvell if neither Chriſt nor his Apoſtles withdrew themſelves from them; ſeeing the outward face of adminiſtrations, was onely of Gods Ordinances; not of the inventions of men, at the leaſt ſo farre as not to draw them into fellowſhip or communion with them therein; the corruptions found amongſt them, both in doctrine and worſhip Chriſt and his Apoſtles did freely beare witneſſe againſt, both to themſelves, and the people.

Diſc. *It is not lawfull to ſeparate from the Churches, or aſſemblies of the Saints, in whoſe fellowſhip we may ſerve God with an holy worſhip, and believe in him with an holy faith; for if a prayer conceived in the heart and uttered with the voyce be a pure ſervice of God, the ſame read upon a booke, becometh not impure to them that heare it with holy affections*

Anſw. Wee doe not ſeparate from the Church and aſſembly of the Saints, but willingly joyne with you in every part of your holy worſhip; and in every doctrine of your holy faith only we withdraw our ſelves from ſuch parts of your adminiſtrations, where-

in

in we cannot joyne with you, but wrap our ſelves into the fellowſhip of ſuch ſinne which (in our conſciences) wee ſee committed by you: How the ſame prayer conceived by the ſpirit of a Miniſter, and pronounced in his owne, and in the peoples name to God, may be a pure ſervice to God, yet the ſame written in a booke, and preſcribed to others to be read by them as their prayers, may be an unlawfull forme of worſhip hath beene ſhewed above: it is weariſome to repeat the ſame things ſo often.

Diſc. *Laſtly, the Scribes and the Phariſees ſinned grievouſly in corrupting the Law with their falſe gloſſes, and defiling the worſhip of God with their owne inventions; nevertheleſſe, the faithfull held fellowſhip and communion with them in the worſhip of God, and that by the approbation of the Prophets, and of Chriſt himſelfe, but ſurely the health of the Church is more crazed by ſuch great infirmities, then by the onely toleration and uſe of a preſcript forme of prayer.*

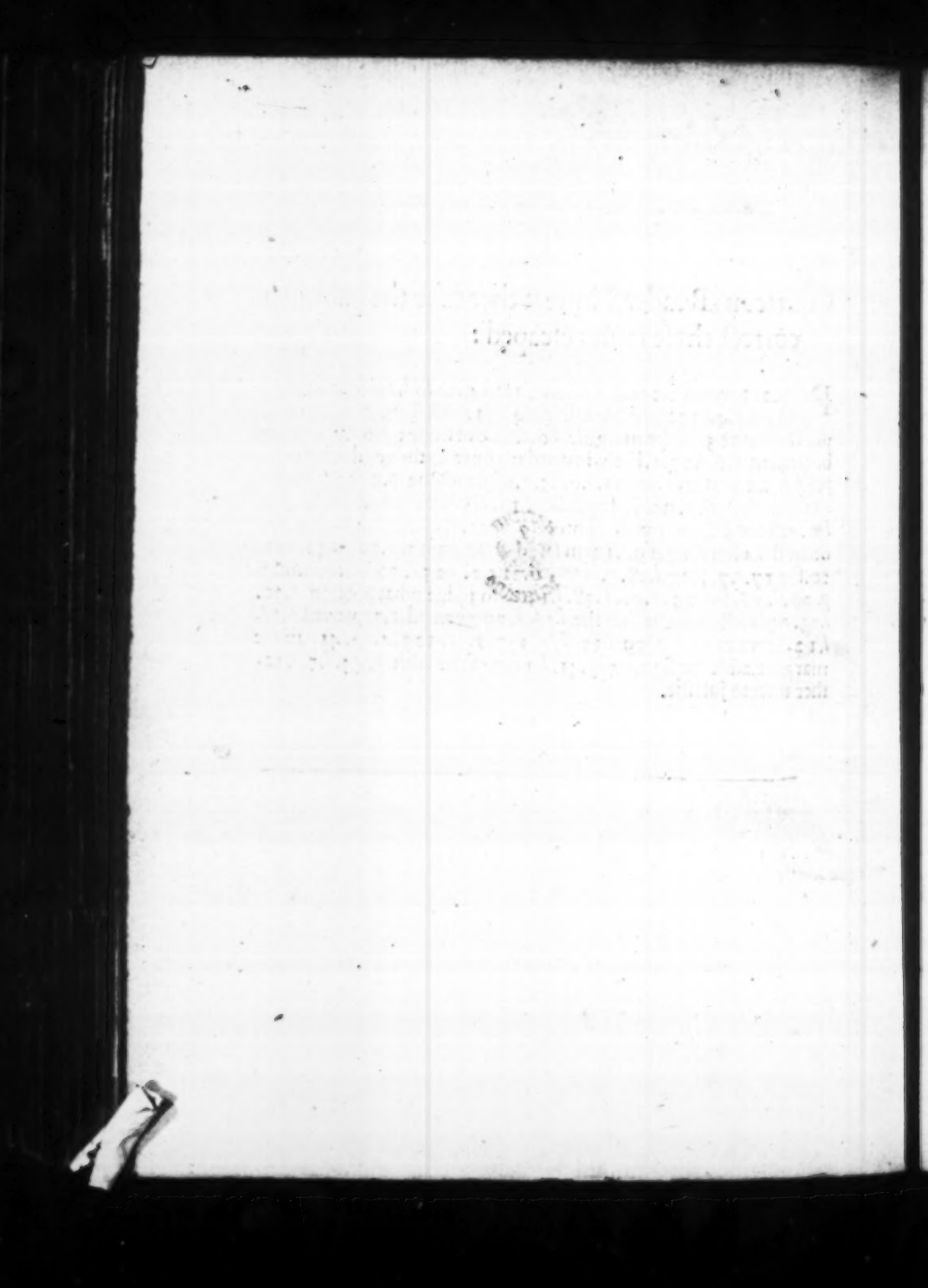
Anſw. The ſubſtance of this objection hath beene anſwered even now; the faithfull did, and might lawfully joyne in worſhiping God in his owne Ordinances, notwithſtanding the accidentall pollution which the *Scribes* and *Phariſes* brought in, both in doctrine and worſhip; for corruptions in doctrine doe not draw the hearers into fellowſhip of the ſame faith, if they beware of the leven of ſuch doctrine, and beare witneſſe againſt it; in time and place according to God; and as for the pollutions in worſhip, they chiefly lay in their private ſuperſtitious devotions, of waſhing their hands, and pots & cups, and brazen veſſels, and not in their outward adminiſtrations of publique ordinances; eſpecially ſuch wherein their act and the peoples was offered up together with one accord; but there is not the like reaſon of publike prayer, wherein both Miniſter and people doe all joyne together, as one man, with one accord; where any knowne ſin in the outward adminiſtration of the Miniſter is the ſinne of all the people that joyne with him. The Lord give us hearts to deny our ſelves, and to ſit cloſe to him; that he may delight to lead us on by his ſpirit of truth, in all truth and goodneſſe; and ſtill delight to be mercifull to us, in pardoning and healing all our formes and preſent pollutions, for his holy Names ſake in Jeſus Chriſt, *Amen, Amen.*

FINIS.

DISCOVERY of the PLAGUE

Courteous Reader, I intreat thee take the paines to correct theſe faults eſcaped:

PAge 1. toward the end, for have, *reade* give, *ibid. reade* penned, or printed, *p.* 4. *l.* 11. *r.* the Miniſter, *p.* 4. *l.* 21. *r.* Firſt we grant, *p.* 5. *l.* 4. put the figure 5. in the margine, *l.* 6. *r.* ſtate of things, *p.* 6. *l.* 4. *r.* for to be preſent, *p.* 6. *l.* 23. *r.* Holy inward manner in the good affections, *p.* 8. *l.* 9. for prayers *r.* paines. *p.* 9. *l.* 5. *r.* of preaching, *p.* 9. *l* 33. falſhead *r.* falſhood, *l.* 36. *r.* not unlawfull, *p.* 12. *l.* 6. *r.* for out *r.* ought, *p.* 17. *l.* 9. *r.* ſecond Commandement. *p.* 17. *l.* 41. *r.* ſeeing *p.* 18. *l.* 36. for offered, *r.* offereth, *p.* 19. *l.* 11. in ſtead of 80. 91. 92. *r.* 30 31. 32. *p.* 21. 20. for 17. *r.* 7. *p.* 23. *l.* 28. *r.* Numb. 6. 22. 23. *p.* 25. *l.* 36. *r.* injoyning, *p.* 26. *l.* 16. for 29. *r.* 92. *p.* 28. *l.* 13. *r.* to judge what portion, *p.* 30. *l.* 23. *r.* plauſibly argue that the, *l.* 26. for prevented, *r.* approved, *p.* 38. *l.* 12. leave out *in*, *p.* 39. *l.* 35. *Pſal.* 123. 1. *r.* 123. 1. *p.* 41. in the margine, adde the figure 5. *p.* 41. *l.* 19. *r.* of the faith, *p.* 44. *l.* 5. *r.* rather then to juſtifie.



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A DECLARATION Of the Lords and Commons Assembled in PARLIAMENT,

Setting forth the Grounds and Reasons, that necessitate them at this time to take up defensive Arms for the Preservation of His Majesties Person, The maintenance of the true Religion, The Laws and liberties of this Kingdom, And the Power and Privi'edge of PARLIAMENT.

Ordered by the Commons in Parliament, That this Declaration be forthwith Printed and published.

Hen. Elsinge, Cler. Parl. D. Com.

August 3.

London, Printed for *Edward Husbands*, and *John Franck*. 1642.

DECLARATION

Lords and Commons

PARLIAMENT

A Declaration of the Lords and Commons now Aſſembled in PARLIAMENT.

WE the Lords and Commons in Parliament aſſembled, Having taken into ſerious conſideration, the preſent State and Condition of imminent danger, in which the Kingdom now ſtands, by reaſon of a malignant Partie, prevailing with His Majeſtie, putting Him upon violent and perillous wayes, and now in Arms againſt us, to the hazarding of His Majeſties Perſon, and for the oppreſſion of the true Religion, The Laws and Liberties of this Kingdom, and the Power and Priviledge of Parliament; all which, every honeſt man is bound to defend; eſpecially thoſe who have taken the late Proteſtation, by which they are more particularly tied unto it, and the more anſwerable before God, ſhould they neglect it; Wherefore, we finding our ſelves ingaged in a neceſſity, to take up Arms likewiſe, for the defence of theſe, which otherwiſe muſt ſuffer and periſh; And having uſed all good wayes and

means to prevent extremities, and preſerve the peace of the Kingdom (which good indeavours of ours, the malignity of our enemies hath rendered altogether ſucceſſeleſſe and vain,) Do now think fit to give this accompt unto the World, to be a ſatisfaction unto all men, of the juſtice of our proceedings; and a warning unto thoſe, who are involved in the ſame danger with us, to let them ſee the neceſsity, and duty which lyes upon them, to ſave themſelves, their Religion, and Country; For which purpoſe, we ſet out this enſuing Declaration.

THat it appears by the Anſwer which His Majeſty hath given to the humble Petition for peace, preſented unto Him by both Houſes of Parliament, and thoſe demands which He makes, That the deſigne which hath been ſo long carried on to alter the frame and conſtitution of this Government, both in Church and State, is now come to ripeneſſe; and the Contrivers of it, conceive themſelves arrived to that Condition of ſtrength, That they ſhall be able to put it in preſent execution.

For, What elſe can be ſignified by the demanding of *Hull*, the Fleet, and the Magazine to be immediately delivered up, All our preparations of force to ceaſe, And the defenſive Arms of the Parliament to be laid down, And the Parliament to be adiourned to another place; then, That we ſhould out of the ſenſe of our own inability to make reſiſtance, yeild our ſelves

ſelves to the cruell Mercy of thoſe who have poſſeſſed the King againſt us, and incited Him to violate all the Priviledges, and revile the Perſons and Proceedings of the Parliament; or elſe, if (as it cannot be otherwiſe conceived) we do not grant what is ſo unreaſonable and deſtructive, forthwith to bring on that force which is prepared againſt us, by the concurrence and aſſiſtance of Papiſts, an ambitious and diſcontented Clergy, Delinquents obnoxious to the juſtice of Parliament; and ſome ill affected Perſons of the Nobility and Gentry; who out of their deſire of a diſſolute liberty, apprehend, and would keep off the Reformation intended by the Parliament.

Theſe Perſons have conſpired together to ruine this Parliament, which alone hath ſet a ſtop to that violence ſo long intended, and often attempted, for the Alteration of Religion, and ſubverſion of the Laws and Liberties of the Kingdom.

How farre we were plunged in a miſerable expectation of moſt evill dayes, and how faſt this growing miſchief prevailed upon us before the Parliament, needs not now be declared, It being ſo freſh and bleeding in every mans memory. Religion was made but forme, and outſide; and thoſe who made conſcience to maintain the ſubſtance and purity of it, whether Clergy, or others, were diſcountenanced and oppreſſed, as the great Enemies of the State. The Laws were no defence, nor protection of any

mans right, All was ſubject to will, and power, which impoſed what payments they thought fit, to drain the Subjects purſe, and ſupply thoſe neceſſities, which their ill Councells had brought upon the King, or gratifie ſuch as were inſtruments in promoting thoſe illegall, and oppreſſive courſes. They who yeilded and complied, were countenanced and advanced; all others diſgraced and kept under: That ſo mens mindes made poor and baſe, and their Liberties loſt and gone, they might be ready to let go their Religion, whenſoever it ſhould be reſolved to alter it: Which was, and ſtill is the great deſigne, and all elſe made uſe of, but as inſtrumentary and ſubſervient to it.

When they conceived the way to be ſufficiently prepared, They at laſt reſolved to put on their Maſterpiece in *Scotland*, (where the ſame method had been followed) and more boldly to unmask themſelves, in impoſing upon them a Popiſh ſervice Book, for well they knew the ſame Fate attended both Kingdoms, and Religion could not be altered in the one, without the other. God raiſed the Spirits of that Nation to oppoſe it, with ſo much zeal and indignation, That it kindled ſuch a flame, as no expedient could be found, but a Parliament here, to quench it.

This neceſsity brought on this Parliament, and the ſame neceſsity gave it in the beginning power, to act with more vigour and reſolution, then former Parliaments

ments had done, And to ſet upon a Reformation of the great diſorders, both in the Eccleſiaſticall, and Civill ſtate; which drew a more particular envy, and *odium* upon it, then was uſuall to the generallity of Parliaments; and was a cauſe, that thoſe, who had ſwallowed up in their thoughts, our Religion and Liberties, and now ſaw themſelves defeated by this means, bended all their indeavours, and raiſed all their forces to deſtroy it.

Firſt, Whileſt the Scottiſh Army remained here, they indeavoured to incenſe the two Nations, and engage their Armies one againſt the other; that in ſuch a confuſion as needs muſt have followed, the Parliament might not be able to ſit; and thoſe forces deſtroying one another, might open ſome opportunity for them to gain their ends upon both Kingdoms; and that then, as their need, ſo the being of the Parliament might ceaſe: The wiſedome of the Parliament prevented that miſchief, and compoſed thoſe great differences betwixt the King and the Kingdom of *Scotland*. That plot failing, they endeavoured to turn the Engliſh Army againſt the Parliament: This was diſcovered, the chief Actors fled, and the danger avoided. Then they labour to ſtir up the Scottiſh Army againſt us; But ſuch was the faithfulneſſe and affection of thoſe our Brethren, that they could not effect it.

After this they carry the King into *Scotland*, to try if a party could be there raiſed, to ſuppreſſe firſt, the good.

good party in that Kingdom, and ſo ſtrengthned from thence, the better to compaſſe their intended purpoſe here. At the ſame time, The Rebellion in *Ireland*, an egg likewiſe of their hatching, breaks out. But their plot failed in *Scotland*; yet upon hopes of ſucceſſe there, Such preparatives were here, and ſuch recourſe of ill affected Perſons to this Town, That the Parliament thought it neceſſary for their own ſecurity, to have a guard. The King upon His return inſtantly diſmiſſes that guard, and puts another upon us, which produced ſuch ill effects, as we were glad to diſmiſſe them, and rather run any hazard then have ſuch a guard.

Thus left naked, Preſently ſome Members of both Houſes are unjuſtly charged with Treaſon; and the King comes with a Troop of Cavaliers to the Houſe of Commons, to fetch thoſe away by force, whom he had cauſed to be ſo unjuſtly accuſed; The greateſt violation of the priviledges of Parliament, that ever was attempted, and ſo manifeſt a deſtruction of the right of the Subject, which is only preſerved by Parliament, That the City of *London* took a pious and generous Reſolution, to guard the Parliament themſelves. Which ſo grieved and enraged thoſe wicked Perſons, who had engaged the King in that laſt, and all thoſe other deſignes and practiſes againſt the Parliament, That they make him forſake *Whitehall*, under pretence that His Perſon was there in danger, A ſuggeſtion as falſe as the Father of lyes can invent.

Then

Then do they work upon him, and upon the Queen, perswade her to retire out of the Kingdom, and carry him further and further from the Parliament, and so possesse him with an hatred of it, that they cannot put words bitter enough into his mouth, to expresse it upon all occasions; They make him crosse, oppose, & inveigh against all the proceedings of Parliament; encourage and protect all those who will affront it; take away all power and authority from it, to make it contemptible and of lesse esteem then the meanest Court, draw away the Members, commanding them to come to him to *York*, and in stead of discharging their duty in the service of the Parliament, to contribute their advice and assistance to the destruction of it; endeavour to possesse the people, that the Parliament will take away the Law, and introduce an Arbitrary Government; A thing which every honest Morall man abhors, much more the Wisdom, Justice, and Piety of the two Houses of Parliament; and in truth such a charge, as no Rationall man can believe, It being unpossible so many severall persons, as the two Houses of Parliament consist of, about six hundred, and in either House all of equall power, should all of them, or at least the *major* part, agree in Acts of Will and Tyrannie, which make up an Arbitrary Government; and most improbable, that the Nobility, and chief Gentry of this Kingdom, should conspire to take away the Law, by which they enjoy their Estates, are protected from any Act of Violence, and Power, and differenced from the meaner sort of people, with whom otherwise they would be but fellow-servants.

To make all this good upon the Parliament; and either

ther make the Kingdom beleeve it, or ſo have it, as no body ſhall dare ſay the contrary; force is prepared, men are levied, and the Malignant party of the Kingdom, as was before ſpecified, that is, Papiſts, the Prelaticall Clergie, Delinquents, and that part of the Nobility and Gentry, which either fear Reformation, or ſeek preferment by betraying their Country, to ſerve the Court, have combined, to bury the happineſſe of this Kingdom, in the ruine of this Parliament; and by forcing it, to cut up the freedom of Parliament by the root; and either take all Parliaments away, or which is worſe, make them the inſtruments of ſlavery, to confirm it by Law, and leave the diſeaſe incurable.

That done, then come they to crown their work, and put that in execution, which was firſt in their intention, that is, the changing of Religion into Popery and Superſtition.

All this while the two Houſes of Parliament have with all duty and loyalty ſtill applyed themſelves unto His Majeſty, and laboured by humble prayers, and cleer and convincing Reaſons and Arguments in ſeverall Petitions, to ſatisfie him of their intentions, the juſtneſſe of their proceedings, their deſire of the ſafety of His Royall Perſon, and of the Peace of the Kingdom.

And only to preſerve that Peace, and prevent the pernicious practiſes of theſe Incendaries, (ſuch as the Lord *Digby*, who at firſt perſwaded the King to get into ſome ſtrong place, that He might there protect thoſe, whom he ſtiled the Kings Servants, but in truth ſuch as do divide Him from His Parliament and Kingdom, and might be revenged upon His Parliament, where he ſaid Traitors bare that ſway, And who in the mean time

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promiſed hee would do him ſervice abroad; which by his own Letters appears to be the procuring of ſupplies againſt the Kingdom and Parliament, with which hee himſelf ſaid he would return, as ſince he hath done diſguiſed, with ſtore of Arms, in the Ship called THE PROVIDENCE; And who had attempted upon the Kings firſt going from *white Hall*, to raiſe ſome numbers of horſe and foot, under the colour of a Guard for His Majeſtie to be the foundation of an Army againſt the Parliament, which then failing, hath ſince taken effect, and ſhews what was then in their thoughts, before *Hull*, or the *Militia*, or any thing elſe of that nature was in Queſtion) the Parliament thought fit to ſecure *Hull*, leaſt it might be a receptacle of ſuch ill-affected perſons, and of what aid could be gotten from Forraigne parts; the Fleet under the Earl of *Warwick*, to defend the Kingdom, and prevent ſuch miſchief from abroad; the Magazin of Arms, that they ſhould not be imployed againſt Us; and the *Militia* of the Kingdom in ſuch hands, as the Parliament might confide in, to ſuppreſſe commotions within our ſelves.

And how neceſſary all this was to be done, the ſucceeding deſignes and practiſes upon them, all do ſufficiently manifeſt; And great cauſe hath the whole Kingdom to bleſſe God, who put it into the heads and hearts of the Parliament, to take care of theſe particulars. For were theſe pernicious perſons about the King Maſters of them, how eaſie would it be for them to maſter the Parliament, and Maſter the Kingdom? And what could we expect but ruine and deſtruction from ſuch Maſters, who make the King in this manner revile, and deteſt Us and our Actions; ſuch, who have embarqued

Him in ſo many deſigns to overthrow this Parliament; ſuch, who have ſo long thirſted to ſee Religion and Libertie confounded together?

Let the world now judge, what more could be done by Us, then we have done to appeaſe His Majeſtie, and regain His Grace and Favour, if (after the preſenting of ſuch a Petition as the laſt was, ſo full of ſubmiſſe, humble, affectionate deſires of Peace, ſo full of Duty and Loyalty, as we thought malice it ſelf could not have excepted againſt it, And having received ſo ſharpe a return, ſuch expreſſions of bitterneſſe, a juſtification and avowed protection of Delinquents from the hand of Juſtice, Demands of ſo apparent danger, ſuch manifeſtations of an intention to deſtroy Us, and with Us the whole Kingdom; and this more clearly evidenced by their ſubſequent Actions, even ſince theſe Propoſitions have been made unto Us from His Majeſtie, overrunning ſeverall Counties, compelling the Trained Bands by force to come in and joyne with them, or diſarming them, and putting their Arms into the hands of lewd and deſperate perſons, thereby turning the Arms of the Kingdom againſt it ſelf) it be not fit for Us, not only not to yeeld to what is required, but alſo to make further proviſion, for the preſervation of Our ſelves, and of thoſe who have ſent Us hither, and intruſted Us with all they have, Eſtate, Libertie, and Life, and that which is the life of their lives, their Religion, and even for the ſafety of the Kings Perſon now environed by thoſe, who carry Him upon His own ruine, and the deſtruction of all His People: At leaſt to give them warning, that all this is in danger; That if the King may force this Parliament, they may bid farewell to

all

all Parliaments, from ever receiving good by them; and if Parliaments be loſt, they are loſt: Their Laws are loſt, as well thoſe lately made, as in former times, all which will be cut in ſunder, with the ſame ſword now drawn for the deſtruction of this Parliament.

Then, If they will not come to help the Parliament, and ſave themſelves, though both they and We muſt periſh, yet have We diſcharged Our conſciences, and delivered Our Soules: and We will look for a reward in Heaven, ſhould We be ſo ill requited upon Earth, by thoſe of whom We have ſo well deſerved; which We cannot feare, having found upon all occaſions ſuch reall Demonſtrations of their love and affection, and of their right underſtanding and apprehenſion of Out and their common danger; Eſpecially now, that the Queſtion is ſo clearly ſtated, and that it appeareth that neither *Hull*, nor the *Militia*, nor the Magazin, are the grounds of the war, wch is ſo furiouſly driven on againſt us, by a Malignant party of Papiſts, thoſe who call themſelves Cavaliers, and other ill-affected perſons; but ſo far forth onely, As the Parliament and all the Members of both Houſes, & all other perſons who have ſhewed themſelves forward for the defence of the ſincerity of Religion, the Laws and Liberties of the Kingdom, and the juſt power and Priviledges of Parliament, are preſerved and ſecured thereby.

For the many deſignes upon the Parliament above mentioned, The attempts to be poſſeſſed of *Hull*, and of the Magazine, by ſending thither Captain *Legg* a Delinquent to the Parliament, for having had a hand in the treaſonable practiſe to bring up the Army againſt us, and the Earl of *Newcaſtle* in a diſguiſed habit, which

was

was a purſuance of the Lord *Digbies* advice, and the endeavouring to raiſe forces under pretence of a Guard to the Kings Perſon in the winter, All this before we medled with *Hull*, or Magazin, or *Militia*, ſhew plainly that Our Act in ſecuring them, was not the cauſe of the Kings taking up Arms, and exerciſing hoſtility upon His Loving and Loyall Subjects, which was in the thoughts and endeavours of thoſe about His Majeſty, who then had, and ſtill have the greateſt influence upon His Councells, before We thought of *Hull*, or *Militia*, or any thing elſe of that nature; And, that our reſigning of them now, would not prevail with Him to make him lay down His Arms, and returne to His Parliament, and gratifie the earneſt and longing deſires of His People, to enjoy His preſence, favour, and protection: But that, if He could recover (either by Our Reſignation, or any other way) pieces of ſo much advantage to Him, and weakning to Us, uſe would be made of them to Our infinite prejudice and ruine, The intention being ſtill the ſame, not to reſt ſatisfied with having *Hull*, or taking away the Ordinance of the *Militia*; But, to deſtroy the Parliament, and be maſters of Our Religion and Liberties, To make Us ſlaves, and alter the Government of this Kingdom, and reduce it to the condition of ſome other Countries, which are not governed by Parliaments, and ſo by Laws, but by the will of the Prince, or rather of thoſe who are about him.

Yet willingly would we give His Majeſtie ſatisfaction in theſe particulars (and ſo have we offered it) could we be ſecured, that diſarming our ſelves, and delivering them up to His Majeſtie, (as the ſword of Juſtice

ſtice is already put into the hands of divers Popiſh, and other ill-affected perſons, by putting them into the Commiſſions of the Peace, and other Commiſſions, and putting out others that are well-affected) ſo wee ſhould not for our own deſtruction put the Military ſword into the hands of thoſe evil Councellours, and ill-affected perſons, who are ſo prevalent with His Majeſtie, Papiſts many of them, or very late Converts, by taking the Oaths of Supremacie and Allegiance, for which, they may very well have a diſpenſation, or Indulgence, to be enabled thereby to promote ſo great a ſervice for the Popiſh cauſe, as to deſtroy the two Houſes of Parliament, and through their ſides, the Proteſtant Religion.

But we have too juſt cauſe to beleeve and know, conſidering thoſe continued deſignes upon Us, and the compoſition of the Kings Army, and of His Counſell at this time, that theſe things are deſired, to be made uſe of to Our deſtruction, and the deſtruction of that which wee are bound by Our Proteſtation to defend, and woe to Us if We do it not, at leaſt do Our utmoſt endeavours in it, for the diſcharge of Our Duties, and the ſaving of our Soules, and leave the ſucceſſe to God Almightie.

Therefore we the Lords and Commons are reſolved to expoſe our Lives and Fortunes for the defence and maintenance of the true Religion, the Kings Perſon, Honour and Eſtate, the Power and Priviledge of Parliament, and the juſt Rights, and Liberties of the Subject, And for the prevention of that miſchievous deſign, which gives motion to all the reſt, and hath been ſo

ſtrongly

ſtrongly purſued theſe many yeers, The altering of our Religion, which if God in his mercy had not miraculouſly diverted, long ago had we been brought to the condition of poor *Ireland*, weltring in our own blood and confuſion.

And we do here require All thoſe who have any ſence of piety, honour, or compaſſion, to help a diſtreſſed ſtate, eſpecially ſuch as have taken the Proteſtation, and are bound in the ſame duty with us unto their God, their King and Country, To come into our aid, and aſſiſtance: This being the true cauſe for which we raiſe an Army, under the Command of the Earl of *Eſſex*, with whom in this Cauſe we will Live and Die.

FINIS.

43

SVPPOSITIONS.

With this

HUMBLE REQUEST

And

ADVICE OF MANY THOVSANDS.

To the Right

HONOVRABLE

The HOVSES of

PARLIAMENT.

By J. W. August 3d 1642

London, Printed for *Ralph Mab* 1642.

SUPPOSITIONS

With this

HUMBLE REQUEST

And

ADVICE OF MANY

Thousands

To the Right

HONOURABLE

The HOUSES of

PARLIAMENT.

London, Printed for Ralph [illegible]

Suppositions,

With this Humble Request and advice of many thousands, to the Right Honourable the Houses of PARLIAMENT.

TOwards the compleating of every structure, three things are necessary: the *Workmen*, the *Materials*, the *Tooles*: this Structure is the *Common-Wealth*, the Workemen, those good and indefatigable Members of the Houses of *Parliament*; the Materials are Orders, Rules, Ordinances, and good Lawes, made, and to be made; the *Tooles* are the Iudgements and opinions of Men; these Instruments (if necessary to the building) although never so meane, ought not to be neglected; and therefore though you find this paper amongst the Hotchpot of Bookes, slight it not: the Widdow in the Gospell was commended for her mite, as much as the bountifull givers. I am a Native, and Free-man in this Com-

mon Weale, and desire among so many thousands to bring in my Manuall also towards the good of this *Fabricke*, and therefore *ad rem*.

How horrible, how unchristian-like Civill War is, *Volumes* might be compleated in manifestation, one yeare in that more considerable then thirty of War abroad.

The cause of our Massacring one the other is not well understood; Reason in all men is not alike; shall we butcher each other, we having no forraine enemy amongst us, because each have not like understanding? *O God forbid*. Misdoings, not misunderstandings, are just causes of punishment, and then surely not of War.

Suppose the KING should conquer, were it certaine whether all those good Lawes made this Parliament should still continue? whether those worthy men of that great Councell should not be miserably distroyed, yea, another Parliament had, and old Lawes for Subjects benefit and priviledges nullifyed, Kings Prerogatives more inlarged, established? Would not our *Religion* be in extreame hazard, yea, his sacred Majesty, and Posterity, peradventure, by those treacherous Papists, together with many other rablements,

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taking the advantage of being in his Army, at the instant of his conquest, be in danger of being conquered? May we not then fear many of our chiefest Nobility might be attainted, or destroied, and other upstarts, enroomed, and also many places of all sorts bestowed upon people, who are both empty of worth, birth, and fortune, in liew of their owne cankred pernicious counsells? might not we expect the plundering of our Estates, the ravishing of our Wives and Children; yea all our Lawes, Liberties, Religion, all the good wee now happily enjoy, all at once in the Laps and hands of Miscreants, *Vermin*, and base seducers of that our Noble King.

Should we be conquerers, would not the King have it ever wrote in his heart, how stained should we be with the blood of our Fathers, Kindred, Friends, and Countrymen, &c? would not after-ages extreamely blame us? would not other Nations deride us? may not Kings in future times hate the Lawes now made, calling them forced? may it not happen, that in the tryall of this victory, some mischance may fall upon his

Sacred Majesty, or upon our Noble Prince? did not holy *David's* heart smite him for touching, yea, but the Lap, though of *Sauls* Garment? Is every cranny of your heads pried into, and is there no other way but war? what shall I say, think, or doe, my Pen cannot expresse the horrid conclusions of such a war? If there be any such that have drawn breath from the poysonous aconites of the earth, as now to belch forth such venemous counsel is to proceed (if possible to the contrary) in this true-Religion-decaying war, my Pen shall not honour them so much as to set downe their curse, it was prepared for them of old, and God is just, & in due time will render it them. *Preces, & Lachryme, Arma sunt Ecclesiæ.* Clergy me thinkes should take all caution, not to blow at the bellowes of this dissention, but rather labour to sweat water and blood for prevention, and so to Oratory that to their Auditors. Religion, the true protestant Religion, I trust in my Redeemer, I shall defend with my life, next to that the Laws, and Liberties of our Nation, and the Parliament, and Priviledges thereof, being the top of our inheritance, I would sacrifice my dearest blood in defence of. But when these shall be but in dispute

of

of violation (although I confesse I thinke the world is satisfied, that there hath beene unparallelled mistakes) throngs of people stand amazed at the beginning of such a warr: yea, bleeding *Ireland*, those miserable comfortlesse people there, breath out such sighes and groanes at these distractions, that heaven suffers violence. Changes and chances happen to all men in this mortall life, like chances of gamsters at Dice. If good chance, it may miscarry by over-sight, if bad, it may fortune to be amended by good play, shall then these my humble conceits happen into the hands of any Member of that Great Councell, let mee beseech him, (and surely if God heare my earnest prayers, they are in some degree to doe for me) let them promote with effect but this motion, that forthwith a day of humiliation be set a part, yea with iniunction of more strictnesse then ordinary, to councell with God in this great work, and I trust his Sacred Maiesty will doe the same. Where the wit of man ends, there the Providence of God begins. Come out of your selves then you learned Councell, and let us together with you, fall flat upon the earth before the Lord, that he the King of *Salem*, would now

find

find a way of reconciliation. *Cor Regis, manibus Dei.* This being done, assure your selves will vivifie the doubting spirits of many thousands, and also God, even our owne God, will give us his blessing.

FINIS.

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With

K. England THE 44

PARLIAMENTS

DECLARATION

Concerning the Kings most Excellent *Majesty*.

With the Kings Majesties Determination concerning the PARLIAMENT.

Published by His Majesties speciall Command.

And Ordered to be Printed and Published,

Hen. Elsing Cler. Parl. D. Com

C R

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London, Printed for R. Williams, 1642.

C R

THE

PARLIAMENTS

DECLARATION

THE PARLIAMENTS DECLARATION

Concerning the Kings most Excellent MAJESTY.

THe Lords and Commons assembled in *Parliament* do Declare, that His Majesty hath profest, that he is truly sensible of the Burthens of His People, which hath begot in them a Hope, that He will take that Course, which will be most effectuall, to ease them of their Burthens, that is, to joyn with His *Parliament*, in preserving the Peace of the Kingdom; which by

by his absence hath bin much indangered, and by which hindering the voluntary adventures for recovery of *Ireland*, and disabling the Subjects to discharge the great Tax laid upon them, by which means the warre is like to be much more heavie to the Kingdom.

And for his Majesties wants, the Parliament have bin no cause of them, wee have not diminished his just Revenue, but have much eased his publique Charge, and somwhat his private, and they shall be ready in a Parliamentary way to settle his Revenue in such an Honorable proportion, as may be answerable to both, when hee shall put himself into such a posture of Government, that His Subjects may be sure to enjoy His just protection for their lawes and Liberties.

Of which protection they have small hopes, by reason that his Majesties Court is a Sanctuary for all kind of Delinquents

linquents against the *Justice of Parliament.*

The consideration whereof enforceth both Houses to declare, that his Majesty has ingaged himself in a warre against the Parliament, and all those that have according to their Commands sun just and faithfully to which end he has raised, and doth daily indeavour to raise Forces.

In which Army there are divers Papists, and other persons of desperate Fortunes and condition, ready to execute any violence, or oppression.

Divers other preparations of Warlike provisions are made beyond the Sea, besides great number of Gentlemen, Horses and Arms drawn from all parts of the Kingdom, and all the Gentlemen in *Yorkeshire* required to bring in their Horses for His Majesties service.

These things being by His Majesty begun, and a warre thus actually leavied in severall parts of the Kingdom.

The

The Lords and Commons do Declare, that they are Resolved (being bound therto by Conscience) to raise Forces for the preservation of the peace of the Kingdom, and protection of the subjects in their persons and estates, according to law, the defence and security of *Parliament*, and of all those who have bin imployed for to crosse the designs and expectations of those who have drawn his Majsty to these Courses and Counsels, in favour of the Papists at home, the Rebels in *Ireland*, and the forreign Enemies of our Religion and Peace.

As touching the Adjourning of the *Parliament*, they being most assured of the faithfulnesse of the City and Suburbs, and for themselvs, they would quicken the vigour of the Laws, the industry of the *Magistrate*, the authority of *Parliament*, for the suppressing of tumultuous insolencies whatsoever, and for the vindicating of his Majesties Honour from all insupportable, and insolent scandals,

If any such shall be found or raised upon them, and therefore they think it altogether unnecessary to adjourn the *Parliament* to any other place.

Likewise His Majesty doth Declare, concerning his raising of Forces, that what he hath done, is but in Order to his own defence.

And his Majesty no longer desires the blessing and protection of Almighty God, upon himself and his posterity than he and they shall solemnly observe the due execution of the Laws, in defence of *Parliaments*, and the just Liberties and Priviledges therof.

These are the Differences and *Distractions* that are hapned between his *Majesty and Parliament*. God of his abundant mercy, reconcile the said Differences, and create a right understanding between them, that all their counsels may tend to the advancement of his Glory, the maintenance of true Religion, to suppressing of Vice and Error,

and

and the confirmation of a happy peace,

Ordered that this be printed and published.

Hen. Elsing Cler. Parl. D. Com.

FINIS

45

THE RESOLVTION

Of the

LORDS AND COMMONS

assembled in

PARLIAMENT,

To the Kings most Excellent

MAIESTIE,

CONCERNING

The great disturbances in York-shire, with the humble Propositions and Desires of the Gentry. Free-holders, and Inhabitants of the County of York-shire, to both Houses of Parliament.

IOHN BROWN *Cler. Parl.*

Likewise,

Terrible newes from Holland, read in the House of Commons, and ordered to bee forthwith printed.

HEN. ELSING. *Cler. Parl.*

August 3d.

Printed for John Smith, 1642.

THE RESOLVTION

Of the

LORDS AND COMMONS

assembled in

PARLIAMENT,

To the Kings most Excellent

MAIESTIE,

CONCERNING

The great disturbances in York-shire, with the [illegible] Propositions and Desires of the Kenny Free-holders and Inhabitants of the County of York-shire to both Houses of Parliament.

IOHN BROWN. Cler. Parl.

Likewise,

Terrible newes from Holland, read in the House of Commons, and ordered to be forthwith printed.

HEN. ELSING. Cler. Parl.

Printed for John Smith, 1642.

THE RESOLVTION Of the LORDS AND COMMONS assembled in PARLIAMENT, TO THE Kings most Excellent Majesty,

Concerning

The great disturbances in York-shire, with the humble Propositions and Desires of the Gentry, Free-holders, and inhabitants of the County of York-shire to both *Houses of Parliament.*

THE providence of the Almighty hath been most miraculously and wonderfully in his manifold and mercifull deliverances of this Land from eminent and desperate dangers, which did impediatly threaten the overthrow of this whole

Nation: For which wee cannot but with humble and thankfull hearts and mindes acknowledge his infinite goodnesse for these worthy members of the Parliament, which hee hath been pleased to afford us for our preservation, & to deliver us from the danger that was hanging over us: for wee cannot but acknowledge, that from their vigilant care did issue our safety; and that their labours were onely undertaken to preserve the peace and quiet of this kingdome, against the assault of the malignant party, whose cruell desires were ambitious to unsettle and breake the publicke peace and welfare of this Kingdome by their most malitious and pernitious counsels unto his sacred Majesty: But thankes bee to God, against the endevours of these prey-thirsty workers, hitherto the faithfull endevours of the House have been secured, and in despite of all contradiction of their envious oppositions, yet remaines unshaken. Their fidelity and faith unto this Land is still safe, and without question, with the assistance of Almighty God, will not desist, untill it hath brought all their desires to a most happy perfection. But because I will not trespasse too farre upon the Readers patience, I will relate and describe the resolution of both Houses of Parliament, unto the Kings most Excellent Majesty, in these particulars following.

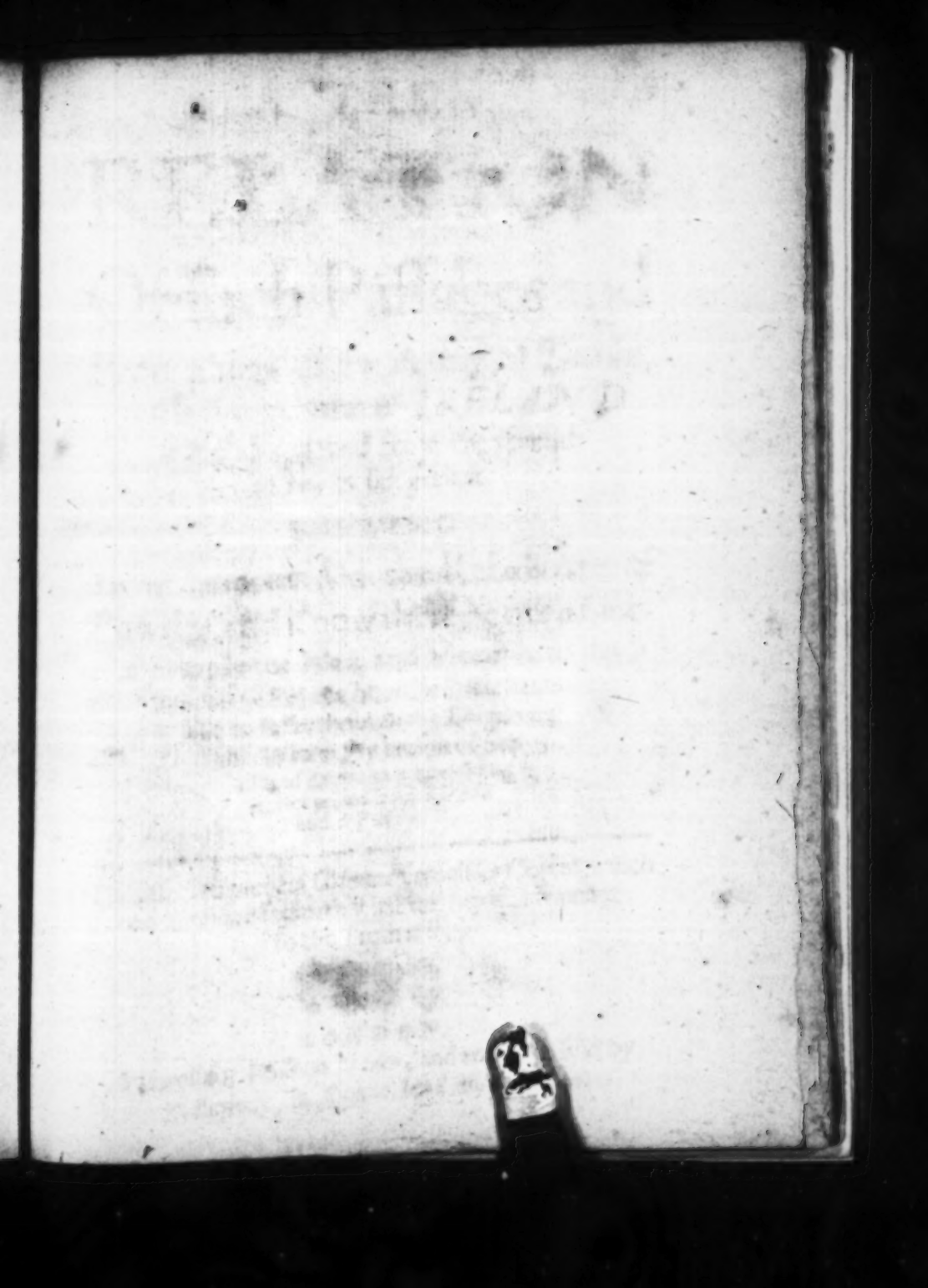
The

The honourable Court of Parliament having lately received a Petition from a great number of the Gentry and Freeholders of the County of Yorke, assembled together by his Majesties speciall command, wherein was declared, that having taken a resolution to addresse themselves unto his gratious Majesty in the humble way of Petition for redres of the grievances which they now lie under, they were interrupted and affronted therein by the Earle of Lindsey, and divers others, that so by that meanes they could not preferre their desires to his most sacred Majesty, where being resolved together they sent it to the honourable Houses of Parliament: with an humble desire that they would bee pleased to take such course therein as might tend to the preservation of their liberties, and the peace of the Kingdome: whereupon having seriously considered and weighed the particulars of those their desires and complaints as they are laid downe in their Petition; and finding that the grievances they complain of, & the increase of the miseries formerly sustained by the County, which hath been the tragical stage of Armies and warres, by reason of his Majesties distance of residence, and and difference of Councells from your great Councell the Parliament, begetting great distractions and distempers throughout the

 whole

whole Kingdom, and especially in that County: the drawing to those parts the great number of discontented persons that may justly bee feared to affect the publique ruine, for their owne private advantage. These aforementioned particulars being taken into consideration by both Houses of Parliament being propounded and represented to them by the Gentry of Yorkeshire, for their speedy redresse and desires, forthwith concluded, ordered, and resolved to send a Petition to the Kings most Excellent Majesty, declaring the humble desires of the Gentry, Freeholders, and inhabitants of Yorkeshire which they did accordingly. There were letters read in the Honourable House of Commons, which came from Rotterdam importing the great provision of Armes, and Ammunition, that were preparing to be sent towards the North: there being divers Cavaleeres resolved to goe towards those parts having got great force of Armour and other provision, and giving out many base ignominious & slanderous reproaches and abusive words against the Parliament of England.

FINIS.



46
August 3.

A TRUE RELATION

Of ſuch Paſſages and Proceedings of the Army of *Dublin*, in the Kingdome of *IRELAND* as hath happened from the ſeventh of *July* to this preſent.

SHEWING

How unprovided the Rebels are of Powder, and if now there be not a ſpeedy ſupply of Men and Moneys, to deſtroy theſe Rebels, how the Proteſtants are like to ſuffer through the Kingdome this Winter, by reaſon of Supplies of Armes as are providing and expected from *ROME* and *SPAINE*.

3 August

Publiſhed to prevent falſe and erronious Copies, which too often are ſet forth with mighty diſadvantage to the Truth it ſelf.

LONDON.
Printed for *William Bladen*, and are to be ſold by *T. Paybody*, in *Queens-head Alley*, 1642.

A TRUE RELATION

Of such Passages and Proceedings of the Army of Dublin, in the Kingdome of IRELAND as hath happened from the seventh of July to this present.

SHEWING

How unprovided the Rebels are of Powder, and if now there be not a speedy supply of Men and Moneys, to destroy these Rebels, how the Protestants are like to suffer through the Kingdome this Winter, by reason of Supplies of Armes as a eprovidingand expected from ROME and SPAINE.

Published to prevent false and erronious Copies, which too often are set forth with mighty disadvantage to the Truth it self.

LONDON.
Printed for William Bladen, and are to be sold by T. Paybody, in Queens-head Alley, 1642.

A TRUE RELATION OF SUCH PASSAGES And Proceedings of the Army of DUBLIN, in the Kingdome of *Ireland*, as have happened since the 7th. of *July*, to this present.

DUBLIN, *July* 7th. 1642.

THis day some of our Armie marched from *Dublin* with two field peeces, west-ward; The Lord of Hosts defend them, under the command of Colonell *Gibson*.

July 8. This day others marched towards the County of *Wicklow* under the command of Col. *Crafford*, with two battering pieces, and two field pieces towards a Castle of one *Talbots*, neer to *Poresscourt*; where the Rebels had set at defiance Col. *Crafford* a little before, he going now to try their valour, but before our peeces came neer to the Castle

by three miles, these Rebels fled away, and left behind them some bedding and victuals to furnish our men for their Garrison in that Castle; but Colonell *Crafford* with two field pieces marched after them, the two battering pieces returned back to *Dublin* the same night.

This day was printed here three letters sent from *Rome* to the Lord *Macquire*, and Sir *Philem O Neale*, and other Rebels to encourage them in their Rebellious taking of Armes against the King of *England*, and to settle the Crowne on the House of the *O Neales* with earnest admonition for peace amongst themselves, promising aide from the Pope, and from *Spaine*.

July the 13th. This day Colonell *Crafford* sent to have his Commission enlarged for a longer time, for his better service, having driven the Rebels out of *Wicklow* Towne and sent also for victuals and some peeces of battery which are sent in by Sea, but the Rebels run away from him and will not stay to try their manhood, and the justnesse of their cause.

July the 14th. This day Colonell *Gibson* with his Armie returned to *Dublin*, who marched within ten miles of *Kilkenie*, where in all his march no one Rebell would stand to our men, nor all their great bodies would once dare to oppose us; but in Castles the Rebels set our men at defiance, with all the spite and wicked language that could be uttered, which for want of battering peeces we were not able to tame, onely a Castle called *Baltinglasse*, when our men came neer it, abound nce of Rebels being there, the

Castle.

Caſtle ſtands in a bottome, a River on the one ſide, which our men were to paſſe over, cloſe under the Caſtle, on the other ſide of the Caſtle hie ragged mountains and a wood, from whence the Rebels flocked in multitudes to the Caſtle, making ſhew to defend it, at which our worthy Colonell and couragious Souldiers were not daunted, becauſe the Caſtle was of no great ſtrength, drawing with great ſhew our field peeces as though they had been battering pieces; the Rebels it ſeemeth were much daunted, for thoſe Rebels on the mountaine diſcharged one muſket, and one in the Caſtle ſeconded him, and all, both in the Caſtle, Town, mountains and woods betooke them to their heels and ranne all away, ſo that our men took the Caſtle and Towne, and ſet them all on fire, that there is no more lodging for them; In all this march, our men have done as much ſervice as could by any Armie be done, by firing of all the Townes that had no Caſtles for their defence, and killing what they found out of Caſtles, which were many ſcattering Rogues, but for want of battering peeces many Caſtles of great importance to our great annoyance are full of Rebels, we being not able to help it for want of great peeces, which the Rebels know too well by the many ſpies they have dayly amongſt us, ſo that nothing can be concluded either at Counſell table, or Counſell of warre, but it is preſently carried to the Rebels which we dayly find by wofull experience, but had we money, munition, and men we never had better incouragement, for it is credibly reported the Rebels want powder in theſe parts,

which if our shipping guard the Sea, that none come to them, we hope in Gods mercy they will not be able to stand against us; but we heare out of *France* great store is comming to them, which we trust in God by the care and vigilance of our shipping, will be prevented for comming into their hands, otherwise it will be a long and miserable warre, and a great hazard of the losse of this Kingdome, and the ruine of all Protestants and of our profession.

July the 19. This day Colonell *Crafford* returned from the County of *Wicklow* to his garrison at *Bullock*, wherein he hath done good service by burning of above two hundred Townes wherein the Rebels did harbour themselves, and taking cattle and sheep from them, but the Rebels never stood to fight, although they shewed themselves in great multitudes but as our Armie came neer them, they run all away, our men beat them out of the woods, bogges, and mountains, whersoever our men came, and yet these wicked Traytors upon all advantages, if they meet with a few of our men, and they many, would set upon them, by which we have lost three men, and in one night as our Troop horses were feeding, stole many of them away, which losse is not small, but we hear their resolutions is not to fight in any battle, nor to stand to our men till winter, and then they purpose to plague us so that unlesse we have men and money whereby we may be able to get their corn and cattle from them, and so to starve them, little good will be done in this poor Kingdome, but they will put us to misery and great hazard to keep what we have, they

still

ſtill ſteale our Cattle from us, within the liberties of our Citie by night round about us, The Lord in mercy put in the hearts of all that have authority to prevent theſe miſeries poor *Ireland* is in.

I have written formerly, how they brag and boaſt themſelves of his Majeſties favour.

Two of our Citie were tried at our Seſſions for curſing the Parliament of *England*, and our Armies, calling us all Rebels, and wiſhing the Divel confound us all; and they hoped in a ſhort time that a Proteſtant ſhould not dare to ſpeak a word againſt a Papiſt, but that we ſhortly ſhould be all cut off; all which words are clearly proved, *July* 20.

FINIS.

47

A True RELATION

Of the taking

Of Mountjoy in the County of TYRONE,

BY

Collonell CLOTWORTHY, having 600. of his men therewith him in *Ireland*.

AS ALSO

What was done by the remaindor of his Regiment at ANTRIM in his absence.

LONDON:
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BRITISH MUSEUM

A True RELATION Of the taking Of Mountjoy in the County of TYRONE, BY Col. Clotworthey.

SATURDAY the 25. of *June*, about 10. of the clock at night, Collonell *Clotworthey* Boated 600. of his Men in 12. Boates, which he built for that service. On *Sunday* the 26. of *June*, about 4. of the clock in the morning, he came before *Mountjoy*, where the Enemy had Intrenched themselves, to prevent their landing: but finding their own folly, that they could fall either lower or above their Fortification (as they pleased) burnt their Houses and ran away so fast as they could; they thereupon landed without any opposition, and had no considerable enemy to oppose them; so soone as they were landed, Collonel *Clotworthy* sent some loose wings abroad into the woods, and with the rest of his force advanced towards the Castle and

Fort of Mountjoy, the party ſent into the wood, met with ſome few Rogues; ſome ſhot was interchanged between them, Collonell *Clotworthyes* men receiving no hurt, and as they ſuppoſe little hurt done to the Rebells. Collonell *Clotworthy* going up to the Caſtle and finding it quitted, and it, and all the Houſes thereabouts burnt, notwithſtanding it was the Lords Day, ſpent it in making of Huts, and raiſing ſome works for their defence againſt the Enemy, who then lay within twelve ſcore of them.

Collonell *Clotworthy* received Information, that *Monimore* was preparing to be burnt, and could then have ſaved it: but oppoſing the much more advantag: of this place for the publique good, rather choſe to expoſe his own particular to that loſſe then indanger the advantage; whereof he was poſſeſt in reſpect of the publique: whereby both Caſtle and Towne of *Monimore* are turned into aſhes.

The 27. and 28. of *June*, the Enemy often made great ſhewes, as if they would have aſſaulted them; the one halfe of them ſtood on their defence, whileſt the other halfe made up ſome fortification about them, for their better ſecurity, which on Tueſday they had finiſhed, and made ſo ſtrong, that being thereinthey feared not any force they could bring againſtthem.

The 29. of *June*, Collonell *Clotworthy* having ſecured himſelfe in his Works, gave the Enemy an opportunity to meet him in the Fields abroad, he marching out from his Works about a mile; the Enemy marching with flying Colours by his ſide, in the Wood within 20. ſcore: Collonell *Clotworthy* having with him only 400. commanded Men, and they having both Horſe and Foot. In their March the one beſide the other, Collonell *Clotworthey* having ſeverall Conferences with them: at length invited them to come out of the Wood, and come into a faire Field, they promiſed they would, but were worſe then their word, he waiting their coming 3. or 4. houres: at length they not coming out of the Woods, he drew his handfull of Men home againe; they marched cloſe by him backward as forward, and made their Leaguer within a mile of them, ſo that this day ot hing was done.

To the

The 30. of *June*, being Thurſday, their Victualls began to be very ſcarce, and the Souldiers faint with hard labour, and ill dyet, ſo that they began to thinke of ſome Horſes which were neere them, whereof they might make food: but this extremity put them on ſome other thoughts of advancing further into the Countrey; yet they expected the *Lords* manifeſtation towards them by ſome meanes, as yet not viſible, and reſted without any thing done that day and night: About midnight one from whom Collonell *Clotworthey* had often, and very good intelligence ſent him in a Meſſenger, by whom he received the full advertiſement of the Enemies Forces, which conſiſted of the *Hagans*, the *Quins*, the *Mallans*, the *Neills* of *Killetra* and the *Domelli* of the Earle of *Antrims* Countrey. Collonell *Clotworthy* now knowing their ſtrength, and finding it to be farre above his, yet reſolved to goe forth and fight with them, his Men being very keen to the buſineſſe.

The firſt of *July*, being Friday, Collonell *Clotworthy* marched forth with 400. men ſent 200. of them by the way of the Plains, the other 200. ſent by the way of the Wood covertly, to fall on the reare of the Enemy, expecting they ſhould have ingaged with the 200. that went openly: but the poore was ſhogd on before our firſt 200. men, and durſt not ſtand to it with them: Whereupon Collonell *Clotworthy* made theſe 200. Men ſtrippe themſelves to their Shirts, for theſe reaſons: Firſt that they might be in the like habit with the Iriſh and coming out of the Woods like them, might poſſibly get neare them, before diſcovered. Another reaſon, that they might be as light as could be for no other ſervice is of any uſe here, in both theſe reſpects theſe had good effect, for the Priſoners we took told us, The Enemy was miſtaken in us a great while, till we came almoſt within Muſquet ſhot, taking us for ſome of their own party: our men was mueh better to follow them, being ſtript and we had excellent ſport for an hower. We cannot perſwade any number of our Men to weare Coſlets and Head-pieces; they think it a meane thing to Arme themſelves againſt Men that have not the like defence: hereupon our whole 400. Men appearing

Pearing, the Enemy betook them to their heels, and we chaſed them to *Monymore*, where we got a prey of about 100. Cows, (a great and ſeaſonable proviſion as we ſtood.) After as we were returning towards our Works, the Enemy having gotten themſelves reinforc'd, and *Iames Mack Donell* with 4. or 500. Iriſh Men coming to him, alſo getting a new ſupply of Powder, did purſue us very hotly, and fell on our reare, we having now neere 5. miles to march, our Cows to carry home, and a freſh Enemy to deale with, all had our hands reaſonably full; yet (by Gods bleſſing) we made good our prey for neere a mile, and fought with them as we made homeward: but perceiving they ſtuck cloſe to us, thought it beſt to ſet on them againe, on this reſolution, we delivered a full Volley; and uſing their own Rhetorick, made a great Showt, the Rogues betook them to their heels; we chaſed them about 4. miles, and killd many of their beſt men, who could not get their Souldiers to ſtand, though they ſwadled them to it: We could not have miſſed all their Colours had we had but 20. Horſe, for thoſe that carryed them did often drop; and they had a company of light footed fellows atttending them, that ſtill took them up and ran away with them.

Thus did God bleſſe our handfull againſt their Multitude, they being many times over our number. The Enemy beſtowd his Powder liberally on us; and we find by intelligence that twas of their laſt ſtore. Collonell *Clotworthy* hath loſt ever ſince his taking this Fort, but two Men and 5. more were hurt, which wee hope will recover. This chaſe of the Enemy beyond our expectation, gave us the advantage of burning many of their Houſes, among whom one *Cormack Obagans* was one, where much of Collonell *Glotworthys* own houſhold ſtuffe was, which he had taken out of Collonell *Clotworthys* houſe at *Monimore*: this the Souldiers could not bring away with them, becauſe the night came on, and we in the midſt of a ſwarme of the Rebells, when we returned this night through Gods mercy none of our Cows being gone; we brought them all to the Leaguer, where by 7. a clock the next morning there were not 30. of them left unkilld, ſo ſharpe were our Men ſet on them.

Saturday

Saturday, July 2. We reſted for the moſt part, untill wee had notice the Enemy intended to ſurprize the lowe per: twixt us and the Lough, by that meanes we laboured hard towards the cloſe of the Day: and have been this two dayes being *Munday* and *Tueſday*, the 4 and 5. of this Moneth, perfecting the ſmall Sconſes for ſecuring our Boats, and landing our Men upon any occaſion. Collonel *Clotworthy* intends to leave 250. Men in the upper and lower works who he hoeps will be able to make it good, againſt all the Force of the run-away and ill-conſcienced Rebells. And having this place well ſecured, we can with ſmall Force were it but a 1000. Men, at any time at leaſt diſquiet, (we thinke drive) the Enemy out of theſe corners, having now gotten the Garriſon, which at the laſt Warre proved the meanes to trouble *Tyrone*; and by the advantage of our Army maybe victualed from *Antrym*: on the other ſide of the Lough with much ſecurity and eaſe, which could not otherwiſe be effected without a great Convoy, and that muſt prove a great conſumption to the Army.

July 6 and 7. Collonel *Clotworthy* had ſeverall Meſſages from Sir *Phelim Oneale* who is withall his force he can make at *Charlemount* about 5 miles from *Mountjoy* he promiſes to viſit him every day but is not as yet, as good as his word, he having not much command of his Men, having one day 2 or 3000. the next day but 500. there is is not above 50. Men in *Charlemount*, as wee are informed, as alſo that *Turlough Oneal* is yeſterday returned thither with ſupply from the Weſt of *Ireland*, which ammunition is ſaid to come from *Lymbrick*, it were meet the Sea coaſts were well guarded, for double: if we follow it cloſeby Land, and the Ships by Sea, we ſhall quickly end this buſineſſe with Gods bleſſing. Wee have had and ſtill have a great and ſore ſickneſſe amongſt us which is much occaſioned through want of good diet, being withall inforced to lie in the Fields whenſoever wee are out of Garriſon, all Houſes being burnt of all ſides, this our extremity is much increaſed by the numbers of poore People, Men Women and Children of the Britiſh, whom we have reſcued from the Enemy to the number of 500. to whom we are neceſſitated to part with ſome of our little ſtore, which makes our condition the more deplorable.

Mountjoy July 7. While Collonel *Clotworthy*, was with his men

saforelaid at *Mount joy*, that part of his Regiment, that was left behind at *Antrym* leaving the Enemie, had returned over the band about a 100, Muiquetiers of the best Footmen, and the Troop that was Captaine *Vpton's*, which Collonel *Clotworthy* maintaines, thus went together to *Port Clanone*, about 10. miles from *Antrym*, and then overtooke a party of the Rebells, who having notice of their comming, were in hast, boating themselves over the River of that Band, but many of them drowned themselves for hast, tooke the Collours of a Horse Troope from them, kild divers, and brought the Wives of two prime Gentlemen of good fashion Prisoners, with many others to *Antrym*; the Souldiers have brought a few Cowes they found with them; but had they not been so neer the Band there had beene a farre better advantage taken of them of our Men, the Enemy hurt nor kild any.

Thus have you a true Relation of the Passages from *Saturday* the 25. *June* to this 8 of *July*, of what Collonel *Clotworthies* Regiment, hath been acting both in *Mount joy* in the County of *Tirone*, and *Antrym* in the County of *Antrym*.

FINIS.

MVSEVM
BRITAN
NICVM